THE ENGLISH-MANS TREASVRE.

Vol. 6. 64

With the true Anatomie of Mans Body:

Compiled by that excellent Chyrurgion Mr. *Thomas Vicary* Esquire, Sergeant Chyrurgion to King HENRY the 8. To King EDVVARD the 6. To Queene MARY, and to our late Soveraigne Queene ELIZABETH, and also chiefe Chyrurgion *to* St. Bartholmewes *Hospitall.*

Whereunto are annexed many Secrets appertaining to Chyrurgerie, with divers excellent approved Remedies for all Captaines and Souldiers, that travell either by Water or Land: *And likewise for all Diseases which are either in Man or Woman: with Emplaisters of especiall Cure: with* other potions and drinkes approved in Physicke.

Also the Rare Treasure of the *English Bathes: written by* William Turner *Doctor in Physicke.*

Gathered and set forth for the benefit and Cure of the Poorer sort of people, who are not able to goe to the Physitians: By WILLIAM BREMER, Practitioner in Physicke and Chyrurgerie.

BIBL. CANT.

And now ninthly much augmented, corrected and enlarged, with almost a thousand approved Waters and Medicines, meet and *necessary for Physicke and Chyrurgerie: as also Oyntments and Plaisters, with especiall and approved Remedies for the* Plague, and Pestilent Feaver, which never came to light before this present: By *W. B.* Practitioner in Physicke and Chyrurgerie.

With a necessary Table for the ready finding out of any secret therein contained.

Printed at London by B. ALSOP, and THO: FAVVCET, dwelling in *Grubstreet* neere the lower Pumpe.

ENGLISH-MANS

TREASURE.

04, 109

TO THE RIGHT VVORpfull.

Sir ROWLAND HAYWARD Knight, Preſident of little St. *Bartholmewes* in *Weſt-Smithfield*, Sir *Ambroſe Nicholas* Knight, with the reſt of the Wor: Maſters and Governors of the ſame; *William Clowes*, *William Beton*, *Richard Story*, and *Edward Baily*, Chyrurgians of the ſame Hoſpitall, wiſheth Health and Proſperity.

AMong the people in times paſt, it was common, to praiſe and extoll by Pictures and Epigrams, the famous deeds of all ſuch perſons, whoſoever in any vertuous quality or Liberall Science excelled. *Sulpitius Gallus* among the *Romans*, was highly renowned for his ſingular cunning in *Aſtronomie*, by whoſe meanes *Lucius Paulus* obtained the victory in his Warres againſt *Perſius*. *Periales* alſo among the *Athenians*, was had in great admiration and honor, for his profound knowledge in *Philoſophie*, by whom the whole City of *Athens* was from care and woe delivered, when they ſuppoſed their deſtruction to be neare at hand, by a black darkneſſe, of ſome admiration hanging over their City. How honorably was *Apelles* the Painter eſteemed of mighty ALEXANDER, by whom onely he deſired to be Painted? But amongſt all other Arts and Sciences, whoſe praiſe

in times past flourished and shined most brightly, *Chyrurgerie* among the *Greekes* lacked not his Praise, honour and estimation. For did not that worthy and famous Captaine of the Greekes, *Agamemnon*, love dearely, and reward bountifully, both *Podalirius* and *Machaon*, through whose cunning skill in *Surgerie*, thousands of the worthy *Greekes* were saved alive and healed, who else had dyed and perished? And further, here to speake of *Philometur*, of *Attalus*, of *Hiero*, of *Archelaus*, and of *Iuba*, Kings of famous memory, who purchased Eternal praise, by their study and cunning in Physicke and Surgerie. But now in these our dayes Envie so ruleth the roast, that Physicke should be condemned, and Surgerie despised for ever, but that sometimes paine biddeth Battaile, and care keepeth skirmish in such bitter sort, that at the last his Alarum is sounded out; Now come Physicke, and then helpe Surgerie. Then is remembred the saying of Iesus the Son of Sirach, which is notable, *Honour the Physitian and Chyrurgion for necessity*; whom the Almighty God hath created, because from the highest commeth Medicine, and they shall receive gifts of the King. Wherefore we exhort the wise man, that hee in no time of Prosperity and Health, neglect those noble Arts and Misteries of *Physicke* and *Chyrurgerie*, because no Age, no Person, no Country, can long time lacke their helpes and Remedies. What is it to have Lands and Houses, to abound in Silver and Gold, to be decke with Pearles and Diamonds, yea, and to rule over Nations and Countries, and to lacke Health, the onely Iewell and greatest treasure of mans life and delight? Consider then (we beseech your Worships) what praises are due

to such noble Sciences, which onely worke the causes of this aforesaid Health, and how much the Weale-publike are bound to all them, whose cares and Studies daily tendeth to this end. Amongst whom here is to be remembred, Mr. VICARY Esquire, Sergeant Chyrurgion to two Kings and two Queenes of famous memory: whose learned worke of *Anatomie*, is by vs (the forenamed *Surgions of St. Bartholomewes in west Smithfield*, newly revived, corrected, and published abroad to the commodity of others) who be Students in *Chyrurgerie*: not without our great study, paines and charges. And although wee doe lacke the profound knowledge, and sugred Eloquence of the *Latine* and *Greeke* tongues, to decke and beautifie this worke, yet we hope the studious Reader shall thereby reape singular commodity and profit, by reading this little Treatise of the *Anatomie of Mans Body*; the which is onely grounded vpon Reason and Experience, which are two principall rootes of Physicke and Chyrurgerie. As it is granted by *Galen*, in his third Booke *De Methodo medendi*. And we who daily worke and practise in Chyrurgerie, according to the deepenesse of the Art, as well in grievous Wounds, Vlcers, and Fistulaes, as other hid and secret diseases vpon the Body of Man, daily vsed by vs in St. *Bartholmewes* Hospitall, and other places, &c. These poore and grieved Creatures, as well Men, and Women, as Children, doe know the profit of this Art to be manifold, and the lacke of the same to be lamented. Therefore *Galen* truly writeth, saying: That no man can worke so perfectly as aforesayd, without the knowledge of the *Anatomie*: For (sayth he) It is as possible for a Blind man to carve

and make an Image perfect, as a Chyrurgion to worke without error in a Mans body not knowing the *Anato-mie*. And further, for as much, as your Worships are very carefull for those poore and grieved Creatures within the Hospitall of St. *Bartholmewes, &c.* whereof Mr. VICARY was a member. Wee are therefore now the more incouraged to dedicate this little worke of the *Anatomie*, being his and our Travels, to you as Patrons of this Booke, to defend it against the ravenous jawes of Envious Backbiters, which never cease by all unlawfull meanes, to blemish and deface the workes of the Learned, Expert, and well disposed persons. And wee shall not onely thanke your Worships for so doing, but also pray unto Almighty GOD to requite your goodnesse, and receive you into his protection and keeping.

* * *

TO THE RIGHT HONOVRABLE
EDMOND WRIGHT, Lord
To the Right Worſhipfull,
Sir NICHOLAS RAINTON *Knight*, *Preſident*;
To the right Worſhipfull,
Sr. MAVRICE ABBOT *Knight*;
To the Worſhipfull, MARTIN BOND Eſquire, *Treaſurer*:
And to the Worſhipfull,
Alderman HARRISON, *Alderman* SOAME, and others the
Governours of the Hoſpitall of little St. *Bartholmewes*
neere Weſt-*Smithfield*, *London*: T. F. wiſheth
Health and Happineſſe.

Right Hon: and Worſhipfull,

His Booke hath beene Eight ſeverall times imprinted, and at the firſt time, ſo ever ſince in every Impreſſion it hath beene dedicated to the Governours of your Hoſpitall: *The Excellency and neceſſity of it eaſily appeareth by the often reprinting thereof. And the times now requiring a Ninth impreſſion, I would not ſo much forget my ſelfe or wrong You, as to Publiſh it without due Dedication to your Honour and Worſhips. If You pleaſe to voūchſafe it Patronage, and my Service in the Dedication thereof your acceptance, I ſhall ever reſt, obliged;*

Ready to doe your Honour, and
Worſhips ſervice:

To the Reader.

DEare Brethren and friendly Readers, we have here according to the truth and meaning of the Author, set forth this needfull and necessary worke concerning the *Anatomy* of Mans body, being collected and gathered by Mr. *Thomas Vicary*, and now by the Chyrurgions of St. *Bartholmews* Hospitall revived, corrected and published. And albeit this Treatise be small in volume, yet in commodity it is great and profitable. Notwithstanding, if the things therein conteyned be not discreetly and wisely studied and applyed, according to the true meaning of the Author, we have to tell you hereof, that therein is great perill, because through ignorant Practitioners, not knowing the Anatomy, commonly doth ensue Death, and separation of Soule and Body.

Furthermore, whereas many good and Learned men in these our dayes, doe cease to publish abroad in the English tongue, their Workes and travels, it is, for that if any one fault or blemish by fortune be committed, eyther by them or the Printer escaped, they are blamed; yea, and condemned for Ignorant men, and errours-holders. But now wee cease here from these points, to trouble the gentle Reader with long Discoursing, for whose sakes and commodities wee have taken these paines: Wishing that men more skilfull and better learned would have borne this burthen for us. Craving onely thus much at your hands, for to correct our faults favourably, and to report of the Author curteously, who sought (no doubt) your commodities onely, and the profit of the Common-wealth, without praise and vaine-glory of himselfe. Thus the Chyrurgions aforesaid, commit you to the blessed keeping of Almighty God, who alwayes defend and increase your studies and ours,

Amen.

THO:

THOMAS VICARIE
to his Brethren, practising Chyrurgerie.

HEreafter followeth a little Treatise (entituled A Treasure for English-Men) of the Anatomy of Man: made by THOMAS VICARY, Citizen and Chyrurgion of London, for all such Brethren of his fellowship practising Chyrurgerie. Not for them that be expertly seene in the Anatomie, for to them Galen the Lanterne of all Chyrurgions hath set it forth in Canons, to the high glory of God, and to the erudition and knowledge of all those that be expertly seene and learned in the Noble Science of Chyrurgerie. And because all the noble Philosophers writing upon Chyrurgerie, doe exclude all such persons as practise in Chyrurgerie not knowing the Anatomie; therefore I have drawn into certaine Lessons and small Chapters, a part of the Anatomie, but touching a part of every member particularly. Requiring every man that shall reade this little Treatise, to correct and amend it where it shall need, and to take it in good part for my bold enterprise, and accept my goodwill towards the same.

O Lord which made the lofty Skyes,
worke in our Rulers hearts
Alwayes to have before their eyes,
safe-guard to godly Arts.

Now he that is the perfect guide, doth know our helpes were here alone,
By homely stile it may be spy'd, for rules in Rhetoricke have we none.
Our heads doe lacke that filed phrase, whereon fine wits delight to gaze,
If any say, we deserve here blame, we pray you then amend the same.

THE

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THE

A TREASVRE FOR ENGLISH-MEN.

Containing the Anatomie of mans body:

Compiled by *Thomas Vicary* Esquire, and Sergeant Chyrurgion to King *Henry* the 8. to King *Edward* the 6. to Qu. *Mary*, and to our late gracious Soveraigne Lady, Queene ELIZABETH. And also chiefe Chyrurgion of S. Bartholomewes Hospitall for the use and commodity of all unlearned Practicioners in Chyrurgerie.

CHAP. I.

Heere I shall declare unto you shortly and briefly, the sayings and determinations of divers ancient Authors in three Points, very expedient for all men to know, that intend to use and exercise the Mysterie or Art of Chyrurgerie. The first is, to know what Chyrurgerie is: The second is, how that a Chyrurgion should bee chosen: And the third is, with what properties a Chyrurgion should be indued.

To the first, which is to know what thing Chyrurgerie is. Herein I doe note the saying of Lanfranke, wherein he saith: All things that man would know, may be knowne by one of these three things: That is to say, by his Name, or by his Working; or else by his very being and

shewing of his owne properties. So then it followeth that in the same manner we may know what Chyrurgery is, by three things. First, by his Name, as thus: the Interpreters write that Chirurgery is derived out of these words, Apo tes chiros, cai ouergon, that is to be understood: a hand working, and so it may be taken for all handy Artes: But Noble *Ipocras* saith, that Chirurgerie is hand working in mans body, for the very end and profit of Chirurgerie is hand working.

Now the second manner of knowing what thing Chyrurgery it, it is the saying of *Avicen*, To be knowne by his being, for it is verily a Medicinall Science. And as *Galen* saith, He that will know the certainty of a thing, let him not bustle himselfe to know onely the name of that thing, but also the working and the effect of the same thing.

Now the third way to know what thing Chirurgerie is, it is also to be knowne by his being or declaring of his owne properties, the which teacheth us to worke in mans body with hands, as thus: In cutting and opening those parts that be whole, and in healing those parts that be broken or cut, and in taking away that that is superfluous, as Wartes, Wennes, Skurfulas, and other of like effect.

But further, to declare what Galen saith Chirurgery is, it is the last Instrument of Medicine: that is to say, Diet, Potion, and Chirurgery: of the which three saith he, Diet is the noblest, and the most vertuous: and thus he saith. Whereas a man may be cured with Diet onely, let there be given no manner of Medicine. The second Instrument, is Potion: for and if a man may be cured with Diet and Potion, let there not be ministred any Chirurgery, through whose bodily and godnesse, is removed and put away many grievous infirmities and Diseases, which might not have beene removed nor yet put away, neither with Diet nor with Potion. And by these three meanes, it is knowne what thing Chirurgery is. And this sufficeth us for that point.

Now

Now it is knowne what thing Chirurgerie is, there must also be chosen a man apt and meete to minister Chirurgery, or to be a Chirurgion. And in this point all Authors doe agree, that a Chirurgion should be chosen by his Complexion, and that his complexion be very temperate, and all his members well proportioned. For Rasis saith: Whose face is not semely, it is impossible for him to have good manners. And Aristocle the great Philosopher, writeth in his Epistles to the Noble King Alexander (as in those Epistles more plainly both appeare) how he should chose all such persons as should serue him, by the forme and shape of the face, and all other members of the body. And furthermore they say, he that is of an evill Complexion, there must needs follow like Conditions.

Wherefore it agreeth, that he that will take upon him to practise as a Chirurgion, must be both of a good and temperate complexion, as is afore rehearsed: and principally, that he be a good liver, and a keper of the holy Commandements of God, of whom commeth all cunning and grace, and that his body be not quaking, and his hands steddy, his fingers long and small, and not trembling: and that his left hand be as ready as his right, with all his limmes, able to fulfill the good workes of the soule. Now as here is a man meete to be made a Chirurgion: (and though he have all these good qualities before rehearsed) yet is he no good Chirurgion, but a man very fit and meete for the practise.

Now then to know what properties and conditions this man must have before he be a perfect Chirurgion. I doe note foure things most specially, that every Chirurgion ought for to have: The first, that he be learned: The second, that he be expert: The third, that he be ingenious: The fourth, that he be well mannered. The first (I said) he ought to be learned, and that he know his principles, not onely in Chirurgery, but also in Physicke, that he may the better defend his Chirurgery; also he ought to be lerne in naturall Philosophy, and in Grammar, that he speake congruity in Logicke, that teacheth

theth him to proue his proportions with good reason: In Rhetorike, that teacheth him to speake seemely and eloquently: also in Theorike, that teacheth him to know things naturall, and not naturall, and things against Nature. Also he must know the Anatomie: for all Authors write against those Chirurgions that worke in mans body, not knowing the Anatomy: For they be likened to a blind man, that cutteth in a Mine tree, for he taketh more or lesse then he ought to doe. And here note well the sayings of Galen, the Nature of Philosophers, in his Ectoris, That it is as possible for a Chirurgion (not knowing the Anatomy) to worke in mans body without error, as it is for a blind man to carue an Image and make it perfect. The second, I said, he must be expert; For Rasis saith: He ought to know and to see other men worke, and after to haue vse and exercise. The third, that he be ingenious and witty: for all things belonging to Chirurgery may not be written, nor with letters set forth. The fourth, I said, that he must be well mannered, and that he haue all these good conditions here following.

First, that he be no Spouse-breaker, nor no Drunkard. For the Philosophers say, amongst all other things, beware of these persons that follow Drunkennesse, for they be accounted for no men, because they liue a life bestiall: wherefore amongst all other sorts of people, they ought to be sequestred from the ministring of Medicine. Likewise, a Chirurgion must take heed that he deceiue no man with his vaine promises, for to make of a small matter a great, because he would be accounted the more famous. And amongst other things, they may neyther be flatterers nor mockers, nor privy backbiters of other men. Likewise, they must not be proud, nor presumptuous: nor detracters of other men. Likewise, they ought not to be coueteous, nor no regarder, and namely amongst their friends, or men of Worship, but let them be honest, courteous, and free both in word and deed. Likewise, they shall giue no counsell except they be asked, and then say their advice by good deliberation, and that they be well advised before they speake, chiefly

chiefly in the presence of wise men. Likewise, they must be as privy and as secret as any Confessour, of all things that they shall either heare or see in the house of their Patient. They shall not take into their cure any manner of person, except he will be obedient unto their precepts: for he cannot be called a Patient, unelle he be a sufferer. Also that they doe their diligence as well to the poore as to the rich. They shall never discomfort their Patient, and shall command all that be about him that they doe the same, but to his friends speake truth as the case standeth. They must also be bold in those things whereof they be certaine, and as dreadfull in all perils. They may not chide with the sicke, but be alwayes pleasant and merry. They must not covet any woman by way of villany, and specially in the house of their Patient. They shall not for covetousnesse of money, take in hand those cures that be incurable, nor never set any certaine day of the sicke mans health, for it lyeth not in their power: following the distinct counsell of Galen, in the Aphorisme of Hypocrates, saying:

Oporter seipsum non solum.

By this Galen meaneth, that to the cure of every sore, there belongeth foure things: of which, the first and principall belonged to God: the second, to the Surgion: the third, to the Medicine: and the fourth, to the Patient. Of the which foure, and if any one doe faile, the Patient cannot be healed: then they to whom belongeth but the fourth part, shall not promise the whole but be first well advised. They must also be gracious and good to the poore, and of the rich take liberally for both. And see they never praise themselves, for that redoundeth more to their shame and discredit, then to their fame and worship. For a cunning and skilfull Chirurgion, need never boast of his doings, for his workes will ever get credit enough. Likewise, that they despise no other Chirurgion without a great cause: for it is meet, that one Chirurgion should love another, as Christ loveth us all.

And in thus doing, they shall increase both in vertue and cunning, to the honor of God, and worldly fame.

SIC TRANSIT GLORIA MVNDI.

OF THE ANATOMIE.

CHAP. II.

The Anatomie of the simple Members.

AS if it bee asked you how many simple members there be, it is to be answered, Eleven, and how that be but superfluities of members: and these be they, Bones, Cartilages, Nerues, Wannicles, Ligaments, Coppes, Arteirs, Veines, Fatnesse, Flesh and Skinne: and the superfluities be the Haires and Nailes. I shall begin at the Bone, because it is the Foundation and the hardest member of all the Body. The Bone is a consimile member, simple and spermaticke, and cold and dry of Complexion, insensible, and inuisible: and hath diuers formes in mans body, for the diuersity of helpings. The cause why there be many Bones in mans body, is this: Sometime it is needfull that one member or one limbe should moue without another: another cause is, that some defend the principall members, as both the Bone of the Breast, and of the Head: and some to bee the Foundation of diuers parts of the Body, as the Bones of the ridge and of the Legges: and some to fulfill the hollow places, as in the Hands and Feet, &c.

The Cristle is a member simple and spermaticke, next in hardnesse to the Bone, and is of complexion cold and dry, and insensible.

sensible. The Gristle was ordained for five causes or profits that I find in it: The first is, that the continuall moving of the hard Bone might not be done in a juncture, but that the Gristle should be a meane betweene the Ligament and him. The second is, that in the time of contusion or oppression, the soft members or limbes should not be hurt of the hard. The third is, that the extremity of Bones and Joynts that be grisly, might the easier be fouded and moved together, without hurt. The fourth is, for that it is necessary in some meane places, to put a Gristle, as in the throat betwixt for the sound. The fifth is, for that it is needfull that some members be holden up with a Gristle, as the lids of the Eyes. The first is, that some Limbes have a sustaining and a drawing abroad, as in the Nole and the Eares, &c.

The Ligament is a member continuate, simple, and spermatick, next in vertue to the Gristle, and of complexion cold and dry, and is flexible and insensible, and bindeth the Bones together. The cause why he is flexible and insensible, is this: If it had been sensible, he might not have suffered the labour and moving of the Joynts: and if it had not been flexible at his bowing, one Limme should not have mooved without another. The second profit is, that he be joyned with fine wes, for to make Cordes and Braines. The third helpe is, that he be a resting place to some fine wes. The fourth profit is, that by him the members that be without the Bone be sustained, as the Spatrire and Kidneys, and divers other, &c.

The Sinew is a consimiler member, simple and spermatick, a meane betweene hard and soft, and in complexion cold and dry, and he is both flexible and sensible, strong and round, having his beginning from the Braine, or from *Myxa*, which is the Marrow of the backe. And from the braine commeth seaven paire of Nerues sentative, and from *Myxa* commeth thirty paire of Nerues motive, and one that is by himselfe, that springeth of the last Spondell. All these fine wes have both feeling and mowing, in some more, and in some lesse, &c.

A Cure

A Coyde or Tendon is a consimple or officiall member, compounde and spermaticke, fleshy, strong, stronge, meanely bestowne, hardnesse and softnesse, and meanly sensible and flexible and in complexion cold and dry. And the Coyde or Tendon is thus made. The sinewes that come from the braine and from the muscles, and goe to move the members, is intermingled with the Lygaments, and when the sinewes and Lygaments are intermingled together, then is made a Coyde. And for three causes I perceive why the Coydes were made.

The first is, that the sinewe alone is insensible, that he may not suffer the great labour and travell in moving: without the fellowship and strength of the Ligament that is insensible, and that letteth his great feeling, and bringeth him to a perfit temperance. And so the Coydes move the limbes to the will of the soule. And this Coyde is assotiated with a triple vertue, and so thereof is made a Brawne or a muskle, on whom he might rest after his travell: and this Brawne is called a muskle. Then when this Coyde is entred into this Brawne, he is departed into many small Coydes, the which is called Fill: and they fill hath foure properties. The first is in length, by whose vertue that draweth it hath might. The second is breadth by whom the vertue that calleth out hath might. The third, is thwartenesse, by whom the vertue that holdeth hath might. And at the end of the Brawne those Coydes be gathered together, and make another muskle, &c.

Now I will begin at the Arteir. This Arteir is a member consimple, simple and spermaticke, hollow and sinewie, having his springing from the heart, bringing from the heart to every member, blood and spirit of life. It is of complexion cold and dry. And all these Arteirs have two coates, except one that goeth to the Lungs, and he hath but one coate that spreadeth abroad in the Lungs, and bringeth with him to the Lungs blood with the spirit of life to nourish the Lungs withall. And also that Arteir bringeth with him from the Lungs ayre to temper the fumous heate that is in the heart. And this Arteir is he that is called

Arteria Venalis, because he hath but one coate, as a vaine, and is more obedient to be dilated abroad through all the limbs, because that the blood might the sooner sweat through him: whereas all other Arteirs have two coates, because one coate may not withstand the might and power of the spirit of life. Divers other causes there be, which shall be declared in the Anatomie of the breast, &c.

The Veyne is a simple member, in complexion cold and dry, and spermaticke, like to the Arteir, having his beginning from the Liver, and bringeth from the Liver nutritive blood, to nourish every member of the body with. And it is so to be understood, that there is no more difference betweene these two vessels of blood, but that the Arteir is a vessell of blood spirituall or vitall. And the Veyne is a vessell of blood nutrimentall, of the which Veynes, there is noted two most principall, of the which, one is called Vena Porta: the other is called Venacelis, of whom it is so much to treat of now, untill we come to the Anatomy of the Wombe, &c.

The Flesh, is a consimile member, simple, not spermaticke, and is ingendred of blood congealed by heate, and is in complexion hot and moyst. Of the which is noted three kinds of flesches: that is to say, one is soft and pure flesh: the second is Musculus, or hard and brawny flesh: the third is Glandulus, knotty, or knurrelly flesh. And the commodities of the flesh, be indifferent, or some be common to every kinde of flesh, and some be proper to one manner of flesh alone. The profites of the flesh be many, for some defend the body from cold, as death cloathes: also it defendeth the body from hard things comming against it: so through his moysture he rectifyeth the Body in Summer, in time of great heate.

Wherefore it is to be considered, what profitablenesse is in every kind of flesh by himselfe. And first of simple and pure flesh, which fulfilleth the concavities of void places, and causeth good forme and shape: and this flesh is found betweene the teeth and on the end of the yard. The profit of the Brawny flesh or Musculus;

cinus flesh, shall be spoken of in the Anatomy of the Armes. The profits of the Granulus flesh are these. First, that it turneth the blud into a colour like to himselfe, as doth the flesh of a womans pappes turne the menstruall blud into milke. Secondly, the Granulus flesh of the Testikles, turneth the blud into Sparme. Thirdly, the Granulus flesh of the chekes, that engendreth the spettle, &c.

The next is of Fatnesse, of the which I finde three kindes. The first is Pinguedo, and it is a consimiler member, not spermaticke, and it is made of a subtill portion of blud congealed by colde: and it is of complexion cold and moyst, insensible, and is intermingled amongst the parts of the flesh. The second, is Adeppes, and is of the same kind as is Pinguedo, but it is departed from the flesh besides the skinne, and it is an Oyle heating and melting the skinne. The third is Auxingia, and it is of kinde as the others be, but he is departed from the flesh within smyth about the kidneyes, and in the Intrailes, and it helpeth both the kidneyes and the Intrailes, from drying by his unctiosity, &c.

Then come we to the skinne. The skinne is a consimile member of officiall, partly spermaticke, strong and tough, flexible and sensible, thinne and temperate: whereof there be two kindes: One is the skin that covereth the outward members: and the other the inner members, which is called a Pannicle, the profitablest of whom, was spoken in the last lection: but the skinne is properly woven of Nerues, Sinues, Weynes, and Arteirs. And he is made temperate, because he should be a good diemer of heate from colde, and of moystnesse from dryenesse, that there should nothing annoy or hurt the Body, but it giveth warning to the common wits thereof, &c.

The haires of every part of mans Body, are but superfluity of members, made of the grosse fume or smoake passing out of the viscous matter, thickned to the forme of haire. The profitablenesse of haires declared in the Anatomy of the head, &c.

The Nayles likewise, are a superfluity of members, engen-

nesse of great earthly smoake or fume residing, though the natu-
rall heate of humors, and is softer then the bone, and harder
then the flesh. In complexion they be cold and dry, and are al-
wayes warme in the extremity of the fingers and toes. The
utility of them are, that by them a man shall take the better hold:
also they helpe to stay in the body when it vomites: lastly, they
helpe to devise things for lacke of other tooles.

CHAP. III.

The Anatomie of the compound Members, and first of the Head.

Forasmuch the head of man is the habitation of
the chiefe place of the reasonable soule of man,
therefore with the grace of God I shall first
speake of the Anatomie of the head.

Galen saith in the second Chapter De juvamentis, and Avicen recyteth the same in his first Proposition and third Chapter, proving that the head of man was made rounder for eyes, not yet for the Vitalles, but onely for the Eyes. For beasts that have no bones, have the organs or instruments of wits in there breasts. Therefore GOD and Nature have reared up the head of man onely for the eyes, for it is the highest member of man: and as a Bulwarke or Castle of man standeth in a high Tower to give warning of the Enemies, so doth the Eye of man give warning unto the common Wittes, for the defence of all other members of the body.

Now to our purpose. If the question be asked, how many things be there contained on the head, and how many things contained within the head. As it is rehearsed by Guydo, there be five containing, and six things contained, as this: The haire, the skin, the flesh, the Pericranium and the Bone, neither rehearsing Veine nor Artery. The worthy Anatomy rehearse by name both these both, as thou shalt well perceive both in this and expertly in the next. And now in this Lesson I shall speake but of Haire, Skin,

Skin, Flesh, Sinews, Pannicles, and Bones, what profit they do to man, every of them in his kind. Of the haire of the Head, (whose creation is knowne in the Anatomy of the simple members) I doe note foure vtilities why it was ordained. The first is, that it defendeth the braine from too much heat, and too much cold, and many other such warlike annoyances.

The second is, it maketh the forme or shape of the Head to seeme more semelyer or beautifuller. For if the Head were not haired, the Face and the Head should seeme but one thing, and therefore the haire formeth & shapeth the Head from the Face.

The third is, that by colour of the haire, is witnessed and knowne the complexion of the Braine.

The fourth is, that the fumolities of the Braine might ascend and passe lightlyer out by them. For if there were a fat thing, as the skinne, or other of the same nature, as the haire is, the fumolities of the Braine might not have passed through it so lightly, as it doth by the Haire.

The Skin of the Head is more Lazarus, thicker, and more Porrus, then any other Skinne of any other member of the body. And two causes I note why; One is, that it keepeth or defendeth the Braine from too much heat and cold as doth the haire. The other, that it difficulteth to the common wits of all things that repeth outwardly for the haire is insensible. The third cause why the skinne of the head is more thicker then any other skinne of the body is this; that it keepeth the braine the more warme, and to the better sence for the Braine, and it bindeth and keepeth the Bones of the head the faster together.

Next followeth the Flesh, the which is all pannicles or Lazarus flesh, lying upon Pericranium without muscle. And it is made of subtill Milk, and of simple flesh, Sinewes, Veynes, and Arteries. And why the flesh that is all Pannicles or Lazarus in every member of a mans body was made, is for three causes. The first is, that by his thickenesse he should temper the digestion of other members that lye by him. The second is, that through him every member is made the softer, and taketh the better

shape. The third is, that by his meanes every member of the Body, drawing to him nourishing, the which others withhold to put forth from them, as it shall be more plainlyer spoken of in the Anatomy of the Woundes.

Next followeth Pericranium, or the covering of the Bones of the Head. But here it is to be noted of a Vayne and an Arterie, that commeth betweene the Flesh and this Pericranium. That nourisheth the vtter part of the head, and so entreth priuily thorow the Commissaries of the Skull, bearing to the Braine and to his Pannicles nourishing: Of whose substance, is made both Duramater, and also Pericranium, as shall be declared in the parts contayned in the Head. Here it is to be noted of this Pannicle Pericranium, that it bindeth or compasseth all the Bones of the Head, vnto whom is adioyned Duramater, and is also a part of his substance, howbeit they be separated, for Duramater is nerer the Braine, and is vnder the Skull.

This Pericranium was made principally for two causes: one is, that for his strong binding together, he should make firme and stable the feble Commissaries or seames of the Bones of the Head. The other cause is, that it should be a meane betweene the hard bone and the soft flesh.

Next, is the Bone of the Pot of the head, keeping in the Braines, of which it were too long to declaire their names after all Authors, as they number them and their names, for some name them after the Greeke tongue, and some after the Arabian: but in conclusion all this to our purpose. And they be numbred seven bones in the pan or Skull of the head. The first is called the Cozonall bone, in which is the Orbits or holes of the Eyes, and it reacheth from the browes vnto the midst of the head, and there it meeteth with the second bone called Occipitall, a bone of the hinder part of the head called the Noddle, of the head, which two bones Cozonall and Occipitall, be divided by the Commissaries, in the middest of the Head. The third and fourth Bones be called Parietales, and they be the Bones of the sides of the head, and they be divided by the Commissaries, both

both from the forefaid Cozonall and Occipitall. The fift and firt bones be called, Petrofa or Pendofa: and these two bones lye ouer the bones called, Parietales, on euery fide of the head one, like skales, in whom be the holes of the eares. The seuenth and last of the head is called Bazillarie or Bazillaris, the which Bone is as it were a wedge into all the other seuen Bones of the head, and doth fasten them together. And thus be all numbred. The first is, the Cozonall Bone: the second, is the Occipitall: the third and the fourth, is Parietales: the fifth and the firth is Petrofa or Pendofa. And the seuenth is Bazillarie, or Bazillaris. And this sufficeth for the fiue things containing.

CHAP. IIII.

In this Chapter is declared the five things conteyned within the Head.

NExt vnder the Bones of the Head within forth, the first thing that appeareth is Duramater, then is Piamater, then the substance of the Braine, and then Vermy formes and Retemirabile. But first wee are to speake of Duramater, whereof, and by it is spring and made: First, it is to be noted of the Veyne and Artere that was spoken of in the last Chapter before, how pitifully they entered through the Commissaries, or seames of the Head, and there by their Vnion together, they doe not onely bring and giue the spirit of life and nutriment, but also doe weyne themselues so together, that they make this Pannicle Duramater. It is holden vp by certaine threeds of himselfe, comming through the said Commissaries, running into Pericranium or Pannicle that couereth the Bones of the Head. And with the forefaid Veine and Artier, and their threeds, comming from Duramater, is woven and made this Pericranium.

And

And why this Pannicle Duramater is set from the Skull, I note two causes. The first is, that if the Duramater should have touched the Skull, it should lightly have beene hurt with the hardnesse of the Bone. The second cause is, that the matter that commeth of wounds made in the Head piercing the Skull, should by it the better be defended and kept from Piamater, and hurting of the Braine. And next unto this Pannicle, there is another Pannicle called Piamater, or Pia mather, because it is soft and tender unto the Braine. Of whose creation it is to be noted as of Duramater: For the originall of their first creation is of one kind, both from the Heart and the Liver, and is Mother of the very substance of the Braine. Why it is called Piamater, is for because it is soft and tender to the Braine, that it nourisheth the Braine and cherisheth it, as doth a loving Mother, unto her tender Childe or Babe, for it is not so tough and hard as is Duramater.

In this Pannicle Piamater is much to be noted of the great number of Veines and Arteirs that are planted, ramelying throughout all his substance, giving to the Braine both spirit and life. And this Pannicle doth circumbolue or lay all the substance of the Braine; and before place of the Braine, the Veynes and the Arteirs goe to and fro him, and enter into the divisions of the Braine, and there drinketh of the Braines fine substance into them, asking of the Heart, to them the spirit of life or breath, and of the Liver nutriment. And the aforesaid spirit or breath taketh a further digestion, and there it is made perfect by the elaboration of the spirit vitall, is nourished and made animall. Furthermore, why there be no more Pannicles over the Braine then one, is this: If there had beene but one Pannicle onely, either it must have beene hard or soft, or meane betweene both: If it had beene hard, it should have hurt the Braine by his hardnesse, If it had beene soft, it should have beene hurt of the hard Bone. And if it had beene but meanly, neyther hard nor soft, it should have hurt the Braine by his roughnesse, and also have beene hurt of the hard Bone. Therefore God and Nature hath

hath ordained two Pannicles, the one hard, and the other soft, the hardest to be a meane betweene the soft and the Bone: and the softer to be a meane betweene the harder and the Braine it selfe. Also these Pannicles be cold and dry of complexion, and Cartilatiche.

Next is the Braine, of which it is marvellously to be considered and noted, how this Diamater dividoth the substance of the Braine, and lappeth it into certaine celles or divisions, as thus: The substance of the Braine is divided into three parts or ventricles, of which the foremost part is the most. The second or middlemost is lesse: the third or hindermost is the least. And from each one to another be issues or passages that are called Meates, through whom passeth the spirit of life to and fro. But here ye shall note, that every Ventricle is divided into two parts, and in every part God hath ordained and set singular and severall vertues, as thus; First in the foremost Ventricle, God hath founded and set the common wittes, otherwise, called the five Wittes, as Hearing, Seeing, Feeling, Smelling, and Tasting. And also there is one part of this Ventricle, the vertue that is called Fantasie, and he taketh all the formes or ordinances that be disposed of the five Wittes, after the meaning of sensible things. In the other part of the same Ventricle, is ordained and founded the imaginative vertue, the which receiveth of the common Wittes the forme or shape of sensitive things, as they were received of the common Wittes without lesith, representing their owne shape and ordinances unto the memorative vertue. In the middle Cell or Ventricle, there is founded and ordained the Cogitative or estimative vertue: for he reasoneth, he weth, declareth, and demeneth those things that be offered unto him by the other that were spoken of before. In the third Ventrickle and last, there is founded and ordained the vertue Memorative: in this place is registred and kept those things that are done and spoken with the sences, and kepe them in his treasury unto the putting forth of the five or common Wittes, or Organes, or Instruments of animall workes, out of whose

extremities or lower parts springeth synnes, or paires of the Spondels: of whom it shall be spoken of in the Anatomy of the Necke and Backe.

Furthermore it is to be noted, that from the foremost Ventricle of the Braine, springeth seven paire of sentative or feeling sinewes, the which be produced to the Eyes, the Eares, the Nose, the Tongue, and to the Stomacke, and to divers other parts of the Body: as it shall be declared in their Anatomies. Also it is to be noted, that about the middle Ventricle is the place of Memorie or mis, with kurnelly flesh that fluxeth, and Retemirabile, a wonderfull Caule under the Pannicles, is set or bounded with Arteirs onely which come from the Heart, in the which the vitall spirit by his great labour, is turned and made animall. And ye shall understand, that these two be the best kept parts of all the Body: for a man shall rather dye, then any of these should suffer any manner of griefes from without forth, and therefore God hath set them farre from the Heart.

Here I note the saying of Haly Abbas of the comming of small Arters from the Heart, of whom (saith he) is made a marvellous Net or Caule, in the which Caule is inclosed the Braine: and in that place is into the spirit of feeling, from that place hath the Spirit of Feeling his first creation, and from thence passeth other members, &c. Furthermore ye shall understand, that the Braine is a member cold and moyst of complexion, thinne, and meanly viscous, and a principall member, and an officiall member and Spermaticke. And first, why he is a principall member, is, because he is the governour or the treasury of the fine Spirits: And why he is an officiall member, is, because he hath the office of feeling and stirring: And why he is cold and moyst, is, that he should by his coldnesse and moystnesse, abate and temper the exceeding heate and drought that commeth from the Heart. And why it is moyst, is, that it should be the more indifferent and abler to every thing that should be referred or gotten into him. And why it is soft, is, that it should give place and favour to the vertue of stirring. And why it is meanly viscous, is, that his

Anewes

ſinewes ſhould not be letted in their wo:king, through his ouermuch hardneſſe.

Here Galen demaundeth a queſtion, which is this: Whether that ſéeling and mouing be brought to Nerues by one or by diuers? Or whether the aforeſaid thing be brought ſubſtantially or accidentally? The matter (ſaith he) is ſo hard to ſearch and to be vnderſtood, that it were much better to let it alone and paſſe ouer it.

Ariſtocle intreating of the Braine, ſaith: The Braine is a member continually mouing and ruling all other members of the body, giuing vnto them both ſéeling and mouing: for if the Braine be let, all other members be let: and if the Braine bée well, then all other members of the body be the better diſpoſed.

Alſo the Braine hath this property, that it mooueth and followeth the mouing of the Moone: For in the waxing of the Moone, the Braine followeth vpwards, and in the waine of the Moone, the Braine diſcendeth downewards, and vaniſheth in ſubſtance of vertue: for then the Braine ſhrinketh together in it ſelfe, and is not ſo fully obedient to the ſpirit of ſéeling. And this is proued in men that be Lunaticke and mad: and alſo in men that be Epulenticke or hauing the Falling ſickneſſe: that be moſt grieued in the beginning of the new Moone, and in the latter quarter of the Moone. Wherefore (ſaith Ariſtocle) when it happeneth that the Braine is either too dry or too moiſt, then can it not wo:ke his kind, for then is the Body made colde: then are the ſpirits of life melted and diſſolued away: and then followeth feblenéſſe of the Ioints, and of all other members of the Body, and laſt Death.

Chap. V.

The Anatomy of the Face.

The Front or the Forehead, containeth nothing but the Skinne and Musculus flesh, for the Pannicle underneath, it is of Pericranium and the Bone is of the Coronall bone: Howbeit there it is made broad as if there were a double bone, which maketh the forme of the browes. It is called the Forehead or Front, from one eare to the other, and from the roots of the eares of the head before into the Browes. But the cause why the browes were set and reared up, was that they should defend the eyes from noyance without-forth: and they be ordained with haire, to put by the humor or sweat that commeth from the head. Also the browes doe helpe the eye-lidder, and doe beautifie and make faire the face, for he that hath not his browes haired, is not seemely.

And Aristotle sayth, that ouer-measurable Browes betokeneth an envious man. Also high browes and thicke, betokeneth hardinesse: and browes with little haire betokeneth cowardise. And meanly, signifieth gentlenesse of heart. Incisions about this part, ought to be done according to the length of the body, for there the Muscle goeth from one eare to the other. And there if any incision should be made with the length of the Muscle, it might happen the brow to hang ouer the eye without remedy, as it is many times seene, the more pitty. The Browes are called Supercilium in Latine, and vnder is the eye-lids, which is called Cilium, and is garnished with haires. Two causes I find why the eye-lids were ordained. The first is, that they should keepe and defend the Eye from Dust and other out ward noyances. The second is, when the eye is weary or heavy, then they should be covered and take rest vnderneath them. Why the haires were ordained in them is, that by them is avoyded the formes or similitudes of visible things vnto the Apple of the Eye. The Eare is a number seemely and gristly, able to be folden without, and is

the Organs. Instruments of Hearing ought to be of round proportion and figure. But why the Eare was set higher then the head, for this, that the sounds that be very fugitive, should lie the more ready under his shadow, that it were taken of the Instruments of Hearing. Another cause is, that it should keep the hole that it standeth ever open to receive things falling in that might hurt the Hearing. The Sinewes that are the Organes or Instruments of Hearing, spring each from the Braine, from whence the seuen paire of Sinewes doe spring, and when they come to the hole of the Eare, there they end, like vnto little Mushrumpes vpon the ends of them, there be like the horne of a Trumpet, or like a little tearle, in which is receiued the sound, and so carryed to the common sence. The Eyes be next of nature vnto the soule, for in the Eyes lieth and knowne the disturbances and griefes, gladnesse and ioyes of the Soule, as Loue, Wrath, and other passions. The Eyes be the Instruments of sight. And they be composed and made of ten things: that is to say, of foure Tunicles or Coates, and of three humours. Of the which (Rapth Galen) the Braine and the Head were made for the Eye, that they might beare the highest as a Watchman in a Tower, neare that he be made to the Anatomy of the Head. But diuers men hold diuers opinions of the Anatomy of the Eyes: for some men account but three Tunicles, and some foure. But in conclusion, they meane all one thing. For the very truth is, that there be counted and reckoned seuen Tunicles, that is to say, Sclirotica, Secondinly Retyna, Uuea, Cornua, Arania, and Conjunctiua: and these three humours. That is to say, Vitreus, Humor Albigynus, and Humor Chrystallinus.

It is to be knowne how and after what manner they spring: Know well therefore, that there springeth of the Braine substance of his Organes Nerues, two Sinewes, the one from the right side, and the other from the left, and they be called the first paire of the Anatomie: they be the first paire of Sinewes that appeare of the seuen. And it is meete (by Galen) that these Sinewes be hollow as a Reede, for three causes. The first is,

that the visible spirit might pass by to the Eyes. The second is, that the colours of visible things might be represented to the common wit. [illegible] the going out of these sinewes. When these sinewes well growne from the substance of the Braine, he compasseth about the substance of the Braine: he taketh the Pannicle that is to keep him from the piercing, and he enter into the skull, they make two Nerues united into one, the length of halfe an inch: and then the one part against the other, and each goeth into one Eye, crossing through the hollow Nerues: and these sinewes be called Nerui optici. And the cause why these Nerues are ioyned in one before they passe into the Eye. First, if it happen that any thing is hurt in the one, the other should receive all the visible spirits that should come to both.

The seventh, that all things that were for should not seeme two as for if they had not been ioyned together, every thing should have seemed two, as it doth to a Moome, and to other Beasts.

The eight is that these sinewes might stay and helpe the other. But there might be [illegible] saying, that these two sinewes should come together to the Eyes, and take a Pannicle both of Piamater and Durmater, and when they enter into the Orbit of the Eye, then these two sinewes are spread abroad, the which are made of the substances that is to say, of Duramater, of Piamater, and of Nerui optici. There be engendred three Tunicles or Coates thus: Of the substance that is taken from Duramater, is engendred the first Coate that is called Secondina: and of the substance is engendred the third Coate that is called Reticulum: and this Coate is more subtiler then other, and goeth about the humours without meane. And it is to be understood, that each of these three Tunicles [illegible] and so they make fire: [illegible] of the Pannicle of the Braine, and [illegible] of Pericranium, [illegible] of the Durmater, which is called Coniunctiua.

And thus you may perceive the ordaining of these 7 Tunes, the Paranimfer bringeth Laughter, and Comfort, the Pannicle bringeth Sleepiness and Quietness, the Dura mater bringeth Consumption. Now to speak of the Humours which be there, and their places are five in one of the Eyes, of the which, the first is Watry Humour, placed in the Chaire, in colour very clear, like Glass, of which and by its instruments we here into the Braine: and it is Cause, because the superfluous blood of the Christalline, might pass, as water through a sponge it should be clensed and made pure, and that the subtilest might the higher pass through the Braine. And be given about the Christalline Humour, which is more thick and Albugineal Humour, which is set in the uttermost part of the Eye. And in the midest of these Humours aforesaid, and Coatings, is set the Christalline Humour, which is set principally for the sight of the Eye. And these Humours be separated and knitted with the Pannicles as aforesaid betweene every Humour a Pannicle. And thus is the Eye compounded and made. But to speake of every Humour and every Pannicle in his due order and course, it would aske a long processe, and a long Chapter, and this is sufficient for a Surgion. Now to return to the place. You shall understand, that from the Braine there commeth two Nerves to the holes of the braine pan, where begunneth the concavity of the Nose, and there two be not properly Nerves, but Organes or Instruments of smelling, and also have like vertues of paps, in which is received the matter of smelling, and reprehending it to the common Iuits: Over these holes is set Cribriformis, that we call the Sive-holes: and is set betweene the Eyes, under the inner part of the Nose. And it is to be noted, that this concavity of both nose holes is called Nares. The first is, that the apte that Organes of smelling might rest in it, till it were fitted of the Organs or Instrument of smelling. The second cause is, that the superfluities of the Braine might be drawen under it, and there clensed: And from this concavity there goeth two holes downe into

into the mouth, of which there is to be noted three profits.

The first is, that when a man is in a close, or when he speaketh or eateth, that then the ayre might come through them to the Lungs, or else a man should always be open-mouthed.

The second profit is, that they helpe to the relation of the formes of the Nose: for if it is said, a man speaketh in the Nose, when any of these holes be stopped: and therefore it is, that the Cacumen might be cleansed by them, when a man bloweth the Nose, or drawes it into his mouth inwardly. The Nose is a member consimple or officiall, appearing, without the face somewhat ricable, because it should the better be cleansed. And it is to be perceived that it is composed of Gristle and Lagering flesh, and of two Bones standing in manner triangle-wise, whose extremities be joyned in one part of the Nose with the Coronall Bone, and the nether extremities are joyned with the Gristles, and another that divideth the Nostrills within, and holdeth up the Nose.

Also there be two concauities or holes, that if one were stopped the other should serue: Also there is in the Nose two Muscles to helpe the working of his Office.

And Galen saith, that the Nose thweth the Face well: for where the Nose lacketh (saith he,) all the rest of the Face is the more unseemely. The Nose should be of a meane bignesse, and not too great in length or breath, nor in highnesse. For Aristotle saith, if the Nostrills be too thin or too wide, by great neasing that same betokeneth great fraitnesse of heart, and indignation of thought. And therefore it is to be noted, that the shape of the members of the Body betokeneth and iudgeth the affections and will of the soule of man as the Philosopher saith: for Physicions be called the members of the Head and the same first name becomes of continuall meaning. And as the Science of the Anatomy meaneth, the spirit vitall is sent from the heart to the braine by Arteirs, and by Veines and nutrimentall blod, where the Muscles Animatines in the Lungs be lightly put. Also, the Lungs haue vents or holes, whereby he taketh the

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humour

humour that commeth from the Braine, and dryngeth the Eyes all ẽpé: and if the said Poles or Pents be pyelled and wrung, then by trapping of the humour that continueth, hée maketh the teares to fall from the Eye.

The Chéekes are the fldeling parts of the Face, and they containe in them Musculus flesh, with Veynes and Arteirs, and about these parts be many Muscles. Guido maketh mention of seven about the Chéekes and ouer lip.

And Haly Abbas saith, there be twelne Muscles that moue the nether Jaw, some of them in opening, and othersome in closing or shutting, passing vnder the Bones of the Temples: and they be called Temporales: And they be the right noble and sensatiue, of whose hurt is much perill.

Also there be other Muscules for to grinde and to chew. And to all these Muscles commeth Nerues from the Braine, to giue them féeling and mouing. And also there commeth to them, many Arteirs and Veynes, and chiefly about the Temples, and the angles or corners of the Eyes and the Lips. And as the Philosophers say, the chiefe beauty in man is in the Chéekes, and the fe the complexion of man is most knowne, as thus: If they bée full, ruddy, and medled with temperate whitenesse, and not fat in substance, but meanely fleshie, it betokeneth hot and moyst of complexion: that is, Sanguine and temperate in colour. And if they be white coloured, without medling of redneſſe, and in substance fat and soft, quauering, it betokeneth, excesse and superfluity of cold and moyst: that is flegmaticke. And if they be bloude in colour or extreme, yealow, redde and thinne, and leane in substance, it betokeneth great dryng and heate: that is cholericke. And if they be as it were bloome in colour, and of little fleshy in substance, it betokeneth excesse and superfluity of dryneſſe and cold: that is Melancholy. And as Auicen saith, the Chéekes doe not onely shew the diuersities of complexions, but also the affection and will of the Heart: for by the affection of the heart, by sodaine joy or dread, he wareth either pale or red. The bones or bony parts, first of the chéekes be two: of the Hole outwardly,

Nose outwardly, two: of the vpper Mandible, two: within the Nose three, as thus: One deuiding the Nosthrills within, and in each Nosthrill one, and they seeme to be rowled like a wafer, and haue a hollownesse in them, by which the ayre is respired and drawne to the Lungs, and the superfluity of the Braine is purged into the mouth wards, as is before rehearsed. But Guido and Galen saith, that there be in the face nine bones, yet I cannot find that the nether Mandible should be of the number of those nine: for the nether Mandible accounted there, proueth them to be ten in number: Of which thing I will hold no argument, but remit it to the sight of your Eyes. The parts of the mouth are fiue, that is to say, the Lippes, the Teeth, the Tongue, the Vuula, and the Pallet of the mouth. And first to speake of the Lips, they are members consimile or officiall, full of Musculus flesh, as is afore said, and they were ordained for two causes, one is, that they should be to the mouth as a dore to a house, and to keepe the mouth close till the meat were kindly chewed. The other cause is, that they should be helpers to the pronouncing of the speech. The Teeth are members consimily or officiall, spermaticke, and hardest of any other members, and are fastned in the Cheeke bones, and were ordained for three causes. First, that they should chew a mans meate, ere it should passe downe, that it might be the sooner digested.

The second, that they should be a helpe to the speech: for they that lacke their teeth, doe not perfectly pronounce their words.

The third is, that they should serue to beasts as weapons. The number of them is uncertaine, for some men haue moe, and some lesse: they that haue the whole number, haue two and thirty: that is to say, fifteene aboue, and as many beneath, as thus: two Dwallies, two Quadripules, two Canuens, eight Molales, and two Caulales. The Tongue is a carnous member, compound and made of many Nerues, Ligaments, Veynes and Arters, ordeined principally for three causes.

The first is, that when a man eateth, the Tongue might helpe to turne the meat till it were well chewed. The second

cause

ende is, that by him is received the taſt of ſweete and ſowre, and preſented by him to the common Wittes. The third is, that by him is pronounced every ſpeech. The fleſhie part of the Tongue is white, and hath in him nine muſcles, and about the roote of him, is Glandulus, in the which be two welles, and they be ever full of ſpettle to temper and keepe moyſt the Tongue, or elſe it would ware dry by reaſon of his labour, &c. The Uuila is a member made of ſpongeous fleſh, hanging downe from the end of the Pallet over the gullet of the throat, and is a member in complexion cold and dry, and oftentimes when there falleth rawneſſe or much moyſtneſſe into it from the Head, then it hangeth downe in the throate, and letteth a man to ſwallow, and it is broad at the upper end, and ſmall at the nether. It was ordained for divers cauſes. One is, that by him is holpen the ſound of ſpeech: for where the Uuila is wanting, there lacketh the perfect ſound of ſpeech. Another is, that it might helpe the pulation of vomits. Another is, that by him is tempered and abated the diſtemperance of the ayre that palleth to the Lungs. Another is, that by him is guided the ſuperfluities of the Braine, that commeth from the coleſtures of the Noſe, or the ſuperfluities ſhould fall downe ſuddenly into the mouth, the which were a diſpleaſure. The Pallet of the mouth containeth nothing elſe but a carnous Pannicle, and the Bones that be underneathit hath two diviſions, one along the Pallet from the diviſion of the Noſe, and from the opening of the other Mandible under the nether end of the Pallet, lacking halfe an inch, and there it divideth overthwart, and the firſt diviſion is of the Mandible: and the ſecond, is of the Bone called Pitillary or Bazillary, that ſuſtaineth and bindeth all other Bones of the head together. The Skinne of the Pallet of the mouth is, of the inner part of the ſtomache and of Ayre, and of Aſofagus, that is the way of the meate into the ſtomacke. The way how to know that ſuch a Pannicle is of that part of the ſtomack, may be knowne when that a man is touched within the mouth, anone begynneth to tickle in the ſtomacke, and the nearer that

he shall couch vnto the throat, the more it abhorreth the stomache, and oftentimes it causeth the stomache to yeld from him that is within him, and when a man doth vomit.

Also in the mouth is ended the vppermost extremity of the Weasand, which is called Aspre, or Ilokagus: And with him is contayned Trachia arteria: that is, the way of the aspre, whose holes be covered with a lap like a tongue, and is gristly, that the meat and drinke might slide ouer him into Ilokagus: the which gristle when a man speaketh is reared vp, and covereth the way of the meate, and when a man swalloweth the meate, then it covereth the way of the aspre, so that when the one is covered, the other is discovered. For if a man open the way of the aspre, when he swalloweth, if there fall a crum into it, he shall never cease coughing until it be vp againe. And this sufficeth for the Face.

Chap. VI.

The Anatomie of the Necke.

The Necke followeth next to be spoken of. Galen proveth, that the Necke was made for no other cause but for the Lungs, for all things that have no Lungs, have neither Necke nor Voyce, except Fish. And you shall understand, that the necke is all that is contayned betweene the head and the shoulders, and betweene the chin and the breast. It is compound and made of foure things, that is to say, of Spondilis, of Cervicibus, of Gula, and of Gactrure, the which shall be declared more plainly hereafter: and through these passe the way of the meate and of the aspre, but they be not the substance of the Necke.

The Spondels of the Necke be seven: The first is joyned into the lower part of the head called Occiput, or Mastillare, and in the same wise are joyned every Spondell with other, and the last of the seuen, with the first of the Backe or Ridge: and the Ligaments that keepe these Spondels together, are not to have

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and tough as those of the backe: for why? those of the necke be more tender and subtiller. The cause to this, for it is necessary o-ther while that the head moue without the necke, and the Necke without the Head, the which might not well haue bene done if they had bene strong and boystrous. Of these also ordeined seuen Spondels of the Necke, there springeth seuen paire of Sinewes, the which be diuided into the head and into the visage, to the Shoulders and to the Armes. From the hole of the first Spondell springeth the first paire of Sinewes, betweene the first Spondell and the second, and so forth of all the rest in like manner as of these. Also these Sinewes receiue subtill will of the Sinewes of the braine: of which the Will, and Sinewes, and Flesh, with a Pannicle, make the composition of Muscles, Lazartes, and Brawnes, the which these things are all one, and be the Instruments of voluntary moouing euery member. The Muscles of the Necke after Galen, are numbred to be twenty moouing the Head and the Necke. Like wise it is to be noted, that there be three manner of flesches in the Necke: the first is Pinnex, or Seruilis, and it is called of Children, Cole bone, or pealy in haire, the which are certaine Longitudinals, lying on the sides of the Spondels, from the head downe to the latter Spondell. And they are ordained for this cause, that when the Sinewes be weary of ouer much labour with moouing and trauell, that they might rest vpon them as vpon a Bed.

The second Flesh is Musculus, from whom springeth the Tendons and Cords that moue the Head and the Necke, which be numbred twenty, as is before declared. The third Flesh replenisheth the void places, &c. The third part of the Necke, is called Guttur, and it is standing out of the throat bone. The fourth part is called Gula, and the hinder part Cervix, and hath that name of the Philosophers, because of the Marrow comming to the Ridge bones. It is so called, because it is as it were a seruant to the Braine: For the Necke receiueth and taketh of the braine, influence of vertue of moouing, and sendeth it by Sinewes to the other parts of the body downewards, and to all members of the body.

Here you shall understand, that the way of the meate, and Wine, or Ptokagus, is all one thing: and it is to be noted, that it stretcheth from the mouth to the Stomacke, by the hinder part of the Necke inwardly, fastned to the Spondels of the Necke, untill hee come to the first Spondell, and there he leaveth the Spondell, and stretcheth till he come to the foremost part of the Breast, and palleth through Diafragma, till he come to the mouth of the Stomacke, and there he is ended. Furthermore, it is to be noted that this Weasand is compound, and made of two Tunicles or Coates (that is to say) of the inner and of the vter. The vter Tunicle is but simple, for he useth no Retention but onely for his owne nourishing: but the inner Tunicle is compound, and made of sinewie Longitudinall fibres, by which he may draw the meate from the mouth into the Stomacke, as it shall be more plainly declared in the Anatomy of the Stomacke. Furthermore, Canna Pulmonis, Via, trachia, Arteria, all these be one thing (that is to say) the Throt bole, and it is set within the Necke, next vnder the Weasand, towards Gula, and is compound of the Cartilage knit each with other. And the Pannicle that is meane betweene the Weasand, and the Throt bole, is called Ilnion.

Also ye shall understand that the great Veynes which ranne by the sides of the Necke, to the vpper part of the head, is of some men called Gwidege, and of others, Venæ organicæ: the function of whom is perilous. And thus it is to be considered, that the neck of man is compound, and made of sinewy Flesh, Ligaments, and bones: and this sufficeth for the Necke and the Throate.

CHAP. VII.

The Anatomy of the Shoulders and Armes.

AND first to speake of the Bones: It is to be noted, that in the Shoulder there be two Bones, (that is to say) the Shoul-

shoulder bone and the Cannell-bone, and also the Adiutor bone of the Arme, are joyned with the Shoulder-bones, but they are not numbred amongst them, but amongst the Bones of the Armes. In the composition of the shoulder, the first Bone is, Os Spatula, or Shoulder blade, whose hinder part is declined towards the Chine, and in that end it is broad and thinne, and in the vpper part it is round, in whose roundnesse is a Concavity, which is called the Bore or cope of the shoulder, and which entreth the Adiutor bones, and they haue a binding together with strong flexible Sinewes, and are contained fast with each Bone called Clauicula, or the Cannell bone. And this Cannell bone stretcheth to both the shoulders; One end to the one shoulder, and another to the other, and there they make the composition of the shoulders. The bones of the great arme, (that is to say) from the shoulders to the fingers ends, be thirty: the first is, the Adiutor bone, whose vpper end entreth into the Concavity or Bore of the Shoulder bone: it is but one Bone (having no fellow) and it is hollow and full of Marrow, and it is also croked, because it should be the more able to gripe things, and it is hollow, because it should be lighter and more obedient to the stirring or mouing of the Brawnes.

Furthermore, this Bone hath two eminences, or two knobs in his nether extremity, or in the juncture of the Elbow (of the which, the one is more Rising then the other) and are made like vnto a Pully to draw water with, and the ends of these Bones enter into a Concavity proportioned in the vppermost ends of the two Focilbones, of which two Bones, the lesse goeth from the Elbow to the Thumbe, by the vppermost part of the arme, and the greater is the nether bone from the Elbowe to the little Finger. And these two Bones be contained with the Adiutor bone, and be bound with strong Ligaments, and in like manner with the Bones of the Hand. The which Bones bee numbred eight, the foure vppermost bee ioyned with the foure nethermost towards the Hands: and in the third ward of Bones, bee fiue. and they are called Ossa Patinis, and they are in the Palme of

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the hand. And to them be ioyned the Bones of the Fingers and the Thumbes, as thus, in every Finger three Bones, and in the Thumbe two bones, (that is to say) the Fingers and Thumbs of every hand fourteene, called Ossa digitorum: in the Palme of the Hand fiue, called Palmis, and betweene the Hand and the Wrist eight, called Rasete, and from the Wrist to the shoulder, three Bones: all which being accounted together, ye shall find thirty bones in each Hand and Arme. To speake of Sinewes, Ligaments, Cords, and Braines: there first ye shall vnderstand, that there commeth from Mynuca, through the Spondels of the Necke, foure sinewes, which most plainly doe appeare in sight, as thus: one commeth into the vpper part of the Arme, another into the neather part, and one into the inner side, and another into the vtter side of the Arme, and they bring from the Braine, and from Mynuca, both feeling and moouing into the Armes, as thus: The sinewes that come from the Braine and from the Marrow of the Backe that is called Mynuca, when they come to the iuncture of the shoulder, there they are mixed with the Ligaments of the selfe shoulder, and there the Ligaments receiue both Feeling and moouing of them, and also in there medling together, they are made a Cord or a Tendon.

Three causes I find why the sinewes were medled with the Ligaments. The first cause is, that the littlenesse of the Sinewes, which many wayes bee made weaty by there continuall moouing, should bee repressed by the insensiblenesse of the Ligaments: The second is, that the littlenesse of the Sinewes should bee through the quality of the Ligaments: The third is, the feeblenesse of the Sinew, that is insufficient and too feeble to vse his Office, but by the strength and hardnesse of the Ligaments.

Now to declare what a Cord is, what a Ligament, and what a Muscle, or a Braine, it is enough rehearsed in the Chapter of the simple members: but if you will through the commandement of the Will or the Soule, draw the Arme to the hinder parts of the body, then the vtter Braine is drawne together and

and the inner inlarged, and likewise inwards, when the one Wraiwne doth draw inwards, the other doth stretch: and when the Arme is stretched in length, then the Cords be lengthened: but when they passe the juncture of the Shoulder and of the Elbow, by three fingers breadth or thereabout, then it is divided by subtill web, and melted with the simple flesh, and that which is made of it is called a Wraiwne. And three causes I finde, why that the simple flesh is melted with the Cord in the composition of the Wraiwne.

The first is, that the aforesaid Web might draw in quiet through the temperance of the flesh.

The second is, that they temper and abate the drought of the Cord with his moystnesse, the which drought he getteth through his manifold moving. The third is, that the forme of the Wraiwne members should be the more faire, and of better shape: wherefore God and Nature hath cloathed it with a Pannicle, that it might the better bee kept: And it is called of the Philosophers, Musculus, because it hath a forme like unto a Mouse. And when these Wraiwnes come nere a Joynt, then the Cords spring forth of them, and are melted with the Ligaments againe, and so maketh that Joynt. And so ye shall understand, that alwayes betweene every two Joynts, is engendred a Wraiwne, proportioned to the same member and place, unto the last extremity of the fingers. So that as well the least juncture hath a proper feeling and moving when it needeth, as hath the greatest. And after Guido, there be numbred thirteene in the Arme and Hand, as thus: foure in the Adjutor, moving the upper part of the Arme: and foure in the Facies, moving the fingers. Now to speake somewhat of the Veynes and Arteirs of the arme: it is to bee understood, that from Venakelis, there commeth two Branches, the one commeth to the one Arme-pit, and the other commeth to the other. And now marke the spreading, for as it is of the one, so it is of the other, as thus: when the branch is in the Arme-pit, there hee is divided into two branches: The one Branch goeth along in the inner side of the arme, untill it come

to the bough of the Arme, and there it is called Bazilica, or Epatica, and so goeth downe the Arme till it come to the wrist, and there it is turned to the backe of the Hand, and it is found betweene the little finger and the next, and there it is called Salvatella. Now to the other Branch that is in the Arme-hole, which spreadeth to the vtter side of the shoulder, and there he diuideth in two, the one goeth spreading vp into the carnous part of the Head, and after descendeth through the Bone into the Braine, as it is declared in the Anatomy of the head. The other branch goeth on the outward side of the Arme, and there he is diuided into two also, the one part is ended at the hand, and the other part is folded about the arme till it appeare in the bonget of the arme, and there is called Sephalica, from thence it goeth to the backe of the hand, and appeareth betweene the Thumbe and the foremost finger, and there it is called Sephalica Ocularis.

The two Branches that I speake of, which be diuided in the hinder part of the shoulders, from each of these two (I say springeth one, and these two méete together and make one Veyne which appeareth in the bough of the Arme, and there it is called Mediana, or Coadialis, or Commine. And thus it is to be vnderstood, that of Vena Sephalica, springeth Vena Ocularis, and of Vena Bazilica, springeth Vena Salvatella, and of the two Veynes that méete, springeth Vena Mediana, and in ramifying from these fiue principall Veynes springeth innumerable, of the which a Chirurgion hath no great charge: for it sufficeth vs to know the principals.

To speake of Arteirs, you shall vnderstand, that whereso ever there is found a Veyne, there is an Arteir vnder him: and if there be found a great Veyne, there is found a great Artier, and whereas is a little Veyne, there is a little Artier: for whereso-euer there goeth a Veyne to giue nutriment, there goeth an Artier to bring the spirit of life. Wherefore it is to be noted, that the Artiers lye more deepe in the flesh then the Veynes doe: for they carry and keepe in them more precious blood then doth the

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the Weyne, and therefore hée hath néed to bée further from dangers outwardly: and therefore, God and Nature haue ordained for him to be closed in two Coates, where the Weyne hath but one.

The Breast or Thorax, is the Arke or Chest of the spirituall members of man, as saith the Philosopher: where it is to bée noted, that there be foure things containing, and right contained, as thus. The foure containing, are, the Skinne, Pustulus flesh, the Pappes and the Bones. The parts contained, are, the Heart, the Lunges, Pannicles, Ligaments, Nerues, Weynes, Artiers, Pyze, or Jlolagus. Now the Skinne and the flesh are knowne in their Anatomy. It is to be noted, that the flesh of the Pappes, differeth from the other flesh of the body: for it is white, glandulus, and spongeous: and there is in them, both Nerues, Weines, and Artiers, and by them they haue Coligames with the Heart the Liuer, the Braine, and the Generatiue members. Also there is in the Breast, as old Authors make mention, lxxx. or xc. Muscles: for some of them be common to the Necke, some to the Shoulders, and to the Spades: some to Diafragma or the Midriffe: some to the Ribbes, some to the Backe, and some to the Breast it selfe. But I find certaine profitablenesse in the creation of the Pappes, as well in man as in woman: for in man it defendeth the spirituals from annoyance outwardly: and another by their thicknesse they comfort the naturall heate in defiance of the spirits. And in women, there is the generation of Milke: for in women there commeth from the Matrix into their Breasts many Weynes, which bring into them Menstruall blood, the which is turned through the digestiue vertue, from red colour into white, like the colour of the Pappes, euen as Chilley comming from the stomacke to the Liuer, is turned into the colour of the Liuer.

Now to speake of the Bones of the Breast: they bée said to bée triple or threefold, and they be numbred to the seuen in the Breast before, and their length is according to the breadth of the Breast, and there extremities or ends be gristly, as the

Ribbes be. And in the vpper end of Thorax is an hole or a concauity in which is set the fot of the Furkle-bone or Camel-bone, and in the nether end of Thorax, against the mouth of the stomacke, hangeth a Gristle called Ensiforme, and this Gristle was ordained for two causes. One is, that it should defend the stomacke from hurt outwardly. The second is, that in time of fulnesse, it should giue place to the stomacke in time of néed when it desireth, &c.

Now to speake of the parts of the Backe behind saith: There be twelue Spondels, through whom passeth Myruca, of whom springeth twelue paire of Nerues, bringeth both féeling and moouing to the muscles of the Breast aforesayd. And héere it is to be noted, that in euery side there be twelue Ribs, that is to say, seuen true and fine false, because these fiue bée not so long as the other seuen be: and therefore called false Ribs, as it may be perceiued by the sight of the Eye. Likewise, of the parts that be inwardly, and first of the Heart, because hée is the principall of all other members, and the beginning of life: hée is set in the midest of the Breast seuerally by himselfe, as Lord and King of all members. And as a Lord or a King ought to be serued of his subiects that haue their liuing of him, so are all other members of the Body subiects to the Heart: for they receiue their liuing of him, and they doe seruice many wayes vnto him againe. The substance of the Heart is as it were Lazarus Flesh, but it is spermaticke, and an officiall member, and the beginning of life, and hée giueth to euery member of the Body, both liuely of life, and spirit of breath, and heate: for if the Heart were of Lazarus flesh, his moouing and stirring should be voluntary and not naturall, but the contrary is true: for it were impossible that the Heart should be ruled by Will onely, and not by Nature. The Heart hath the shape and forme of a Pine-apple, and the broad end thereof is vpwards, and the sharpe end is downewards: depending a little towards the left side.

And héere it is to be noted, that the Heart hath blood in his sub-

substance, whereas all other members haue it but in their Veines and Arteirs: Also the Heart is bound with certaine Ligaments to the backe part of the Brest, but these Ligaments touch not the substance of the Heart, but in the ouer part they spring forth of him, and is fastened as a defence. Furthermore, the Heart hath two Ventricles, or Concauities, and the left is higher then the right, and the cause of his hollownesse, is this: For to keepe the blood for his nourishing, and the ayre to abate and temper the great heate that he is in, the which is kept in Concauities. Now here it is to be noted, that to the right Ventrickle of the Heart, commeth a Veyne from the great Veyne called Venakelis, that receiueth all the substance of the blood from the Liuer. And this Veyne that commeth from Venakelis, entreth into the heart of the right Ventricle, as I late before, and in him is brought a great portion of the thickest blood to nourish the heart with, and the residue that is left of this, is made subtill through the vertue of the Heart, and then this Blood is sent into a Concauity or pit in the midst of the Heart, betwéene the two Ventricles, and therein it is made hot and pured, and then it passeth into the left Ventricle, and there is ingendred in it, a Spirit, that is cleerer, brighter, and subtiller, then any Corporall or Bodily thing, that is engendred of the foure Elements: For it is a thing that is a meane betwéene the Body and the Soule. Wherefore it is likened of the Philosophers to be more like heauenly things, then earthly things.

Also it is to be noted, that from the left Ventricle of the heart springeth two Arteirs: the one hauing but one Coate, and therefore it is called Arteria Venalis: And this Arteir carryeth Blood from the Heart to the Lungs, the which Blood is vaporous, that is tryed and left of the Heart, and is brought by this Artery to the Lungs, to giue him Nutriment, and there he receiueth of the Lungs ayre and bringeth it to the heart to refresh him with.

Wherefore Galen sayth, that he knoweth that mans Heart is Naturall and friendly to the Lungs: For he giueth him of his owne Nutrimentall to nourish him with, and the Lungs reward

him with ayre, to refresh him with againe, &c.

The other Artier that hath two Coates, is called Vena Arterialis, or the Great Artery, that ascendeth and discendeth, and of him springeth all the other Arteirs that spred to every member of the Body: for by him is united and quickned all the members of the Body. For the Spirit that is retained in them, is the instrument or treasure of all the vertue of the Soule. And thus it passeth untill it come to the Braine, and there he is turned into a further digestion, and there hee taketh another Spirit, and so is made animall, and at the Liver nutriment all, and at the Testikles generative: and thus it is made a spirit of every kind, so that hee being meane of all manner operations and workings, taketh effect. Two causes I find why these Arteirs have two Coates. One is, that one Coats is not sufficient, nor able to withstand the violent moving and stirring of the Spirit of life, that is carryed in them.

The second cause is, that the thing that is carryed about from place to place, is of so precious a Treasure, that it had the more need of good keeping. And of some Doctors, this Artier is called the Pulsative Veyne, or the beating Veyne: for by him is perceived the power and might of the Heart, &c. Wherefore God and Nature have ordained, that the Arteirs have two Coates. Also there is in the Heart three Pellikles, opening and closing the going in of the Heart blood, and spirit in convenient time. Also the Heart hath two little Eares, by whom commeth in and passeth out the Ayre that is prepared for the Lungs. Also there is found in the Heart a Cartilaginous Auditament, to helpe and strengthen the selfe Heart. Also the Heart is covered with a strong Pannicle, which is called of some Capsula Cordes, or Paricordium; the which is a strong case, unto whom commeth Nerues, as to other inward members. And this Pannicle Pericordium, springeth of the upper Pannicle of the Midriffe. And of him springeth another Pannicle called Mediastinum, the which departeth the Breast in the midst, and keepeth that the Lungs fall not over the Heart. Also there is another Pannicle that covereth

vereth the Ribs inwardly, that is called Pleura, of whom the spondylle taketh his beginning. And it is said of many Doctors, that Duramater is the Originall of all the Pannicles within the Body: and thus one taketh of another.

CHAP. VIII.

The Anatomy of the Lungs.

THE Lungs is a member Spermatick of the first Creation; and his naturall complexion is cold and dry, and in his accidentall complexion he is cold and moyst, lapped in a Nervous Pannicle, because it should gather together the softer substance of the Lungs, and that the Lungs might feele by the meanes of the Pannicle, that which he might not feele in himselfe. Now to prove the Lungs to be cold and dry of kind, it appeareth by his swift stirring, for he lyeth ever waving over the Heart, and about the Heart. And that he is cold and moyst in reward, it appeareth well, that he receiveth of the Waine many cold matters, as Catarres and Rheumes, whose substance is thinne. Also I find in the Lungs three kinds of substance. One is a Veyne comming from the Liver, bringing with him the Crude or raw part of the Chylle, to feed the Lungs. Another is Arteria Venealis, comming from the Heart, bringing with him the Spirit of life to nourish him with. The third is Trachia Arteria, that bringeth in ayre to the Lungs, and it passeth through all the left part of them to doe his Office.

The Lungs is divided into five Lobbes or Pellikeles, or five portions (that is to say) three in the right side, and two in the left side. And this was done for this cause, that if there fell any hurt in the one part, the others should serue and doe their office. And three causes I find, why the Lungs were principally ordained. First, that they should draw cold wind, and refresh the Heart. The second, that they should change and alter, and purifie

rike the ayre before it come to the Heart, lest the heart were hurt and annoyed with the quantity of the ayre. The third cause is, that they should receive from the heart the fumous superfluities that he putteth forth with his breathing, &c.

Behind the Lungs, toward the Spondels, palleth ayre or Isofagus, of whom it is spoken of in the Anatomy of the Necke. And also there palleth both Veynes and Arteirs, and all these with Trachia Arteria, doe make a stoke, replete unto the Gullet, with the Pannicles, and strong Ligaments, and Glandulus flesh to fulfill the voyd places. And last of all: is the Midriffe, and it is an officiall member made of two Pannicles and Lazarus flesh, and his place is in the midst of the body, over-thwart or in breath under the region of the Spirituall members, departing them from the Matrix.

And three causes I find, why the Midriffe was ordained. First, that it should divide the Spirituals from the Nutrates. The second, that it should kepe the vitall colour or heat to descend down to the Nutrates. The last is, that the malicious fumes reared up from the Nutrates, should not noy the Spirituals or vitals, &c.

The wombe is the Region or the City of all the Intrails, the which reacheth from the Midriffe downe unto the share inwardly and outwardly from the Reynes or kidneyes, downe to the bone Pecten, about the privy parts. And this Wombe is compound and made of two things (that is to say) of Syfac, and Myrac; Syfac is a Pannicle, and a member spermaticke, officiall, sensible, slimowie, compound of subtill Wall, and in complexion cold and dry, having his beginning in the inner Pannicle of the Midriffe. And it was ordained, because it should containe and bind together all the Intrailes, and that he defend the Musculus, so that he oppresse not the Naturall members. And that he is strong and tough, it is because he should not be lightly broken, and not those things that are contained goe not forth, as it happeneth to them that are broken, &c. Myrac is compound, and made of foure things (that is to say) of Skinne outwardly of

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fatnesse, of a Carnous Pannicle and of Musculus Flesh. And that it is to bee vnderstanded, that all the whole from Syfac outward, is called Myrac, it appeareth well (by the words of Galen) where hee commandeth, that in all woundes of the Wombe, to sewe the Syfac, with the Mirac, and by that it proveth, that there is nothing without the Syfac but Mirac. And in this Mirac, or vtter part of the Wombe, there is noted eight Muscles, two Longitudinals, procéeding from the fielde of the Stomacke, vnto Os Pecten: two Latitudinals comming from the backwards to the Wombe: and foure Transverse, of the which, two of them lying from the Ribbes on the right syde, and goe to the left syde, to the Bones of the Hanches, or Pecten: and the other two lying from the Ribs on the left, and come ouer the wombe to the right parts, as the other before doth.

Heere is to be noted, that by the vertue of the subtill will that is in the Musculus Longitudinall, is made perfect the vertue attractiue: and by the Musculus Transverse, is made the vertue retentiue: and by the Musculus Latitudinall, is made the vertue expulsiue. It is thus to be vnderstood, that by the vertue attractiue, is drawne downe into the Intrailes, all superfluities, both water, winde, and dyet. By the vertue retentiue, all things are with holden and kept, vntill Nature haue wrought his kind. And by the vertue expulsiue is put forth all things, when Nature prouoketh any thing to be done. Galen saith, that woundes or incisions be more perilous in the midst of the wombe, then about the sydes, for there the parts be more tractable then any other parts bee. Also he saith, that in woundes piercing the wombe there shall not bee made good incarnation, except Syfac be sewed with Mirac. Now to come to the parts contained within: First, that which appeareth next vnder the Syfac is Omentum, or Zirbus, the which is a Pannicle couering the Stomacke and the Intrailes, implanted with many Veynes and Arteris, and not a little fatnesse ordained to keepe moyst the inward parts.

This Zirbus is an officiall member, and is compound of a

Veyne and an Arteir, the which entreth and maketh a line of the vtter Tunicle of the ſtomacke, vnto which Tunicle hangeth the Zirbus, and coſereth all the Guts downe to the ſhare.

Two cauſes I find, why they were ordained. One is, that they ſhould defend the Nutratiues outwardly. The ſecond is, that through his owne power and vertue, he ſhould ſtrengthen and comfort the digeſtion of all the Nutrates, becauſe they are more feebler then other members bee, becauſe they haue but a thinne wombe or skin, &c. Next Zirbus appeareth the Intrails or guts of which Galen ſaith, that the Guts were ordained in the firſt Creation to conuey the droſſe of the meate and drinke, and to cleanſe the body of their ſuperfluities. And here it is to be noted, that there be fiue portions of one whole Gutte, which both in man and Beaſt beginneth at the nether mouth of the ſtomacke, and ſo containeth forth to the end of the Fundament. Nevertheleſſe hee hath diuers ſhapes and formes, and diuers operations in the Body, and therefore hee hath diuers names. And hereupon the Philoſophers ſay, that the lower wombe of a man, is like vnto the wombe of a Swine. And like as the ſtomacke hath two Tunicles, in like manner haue all the Guts two Tunicles. The firſt portion of the Guts is called Duodenum, for he is 12. Inches of length, and coſereth the nether part of the ſtomacke, and receiueth all the droſſe of the ſtomacke: the ſecond portion of the Guts is called Ieiunium, for he is euermore empty, for to him lyeth the vermyne the Theft of the Gall, beating him ſore, and draweth forth of him all the droſſe, and cleanſeth him cleane: the third portion or Gut, is called Yleon, or ſmall Gut, and is in length fifteene or ſixteene Cubits. In this Gut oftentimes falleth a diſeaſe called Yleaca Paſſio. The fourth Gut is called Monoculus, or blind Gut, and it ſeemeth to haue but one hole or mouth, but it hath two, one nere vnto the other, for by the one all things goe in, and by the other they goe out againe. The fift is called Colon, and receiueth all the droſſe depriued from all proſſitableneſſe, and therefore there commeth not to him any Veynes Miſeraices, as to the other. The firſt and laſt, is called Reſtum or Longaon, and

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bets ended in the Fundament, and hath in his nether end foure Muſcles, to hold, to open, to ſhut, and to put out, &c. Next is to be noted of Menſenterium, the which is nothing elſe but a texture of innumerable Veynes Miſeraices, ramefied of one Veyne called Porta Epates, covered and defended of Pannicles and Lygaments comming to the Intralls, with the backe full of fatneſſe and Glandules fleſh, &c.

The ſtomacke is a member compound and Spermaticke, ſinowy and ſenſible, and therein is made perfect the firſt digeſtion of Chile. This is a neceſſary member to all the Body, for if it faile in his working, all the members of the Body ſhall corrupt.

Wherefore Galen ſayth, that the ſtomacke was ordained principally for two cauſes. The firſt, that it ſhould be to all the members of the Body, as the earth is to all that are ingendred of the earth, that is, that it ſhould deſire ſufficient meate for all the whole Body. The ſecond is, that the ſtomacke ſhould bee a ſacke or Cheſt to all the Body for the meate, and as a Cooke to all the members of the Body. The ſtomacke is made of two Pannicles, of which the inner is Nerveous, and the vtter Carneous. This inner Pannicle hath Muſculus Longitudinals, that ſtretcheth along from the ſtomacke to the mouth, by the which he drawth to him meate and drinke, as it were hands. And hee hath Tranſverſe will, for to with hold or make retention. And alſo the vtter Pannicle hath Latitudinall will, to expulſe and put out: and that by his heate he ſhould keepe the digeſtiue vertue of the ſtomacke, and by other heates given by his Neighbours, as thus. It hath the Liuer on the right ſide, cheriſhing and heating him with his lobes or ſigures: and the Spleene on the left ſide, with his fatneſſe and Veynes, ſending to him melancholy, to exercile his appetites and about him is the heart, quickning him with his Arteries. Alſo the Mouth ſending to him a Branch of Nerues to giue him ſenſing. And he hath on the hinder part, deſcending from the parts of the backe many Lygaments, with the Arteries ioyned to the Spondels of the Backe. The forme or figure of this ſtomacke is

Veyne and an Arteir, the which entreth and maketh a line of the vtter Tunicle of the ſtomacke, vnto which Tunicle hangeth the Zirbus, and couereth all the Guts downe to the ſhare.

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The Stomacke is a member compound and Spermaticke, Nervous and sensible, and therein is made perfect the first digestion of Chile. This is a necessary member to all the Body, for if it fayle in his working, all the members of the Body shall corrupt.

Wherefore Galen sayth, that the Stomacke was ordained principally for two causes. The first, that it should be to all the members of the Body, as the earth is to all that are ingendred of the earth, that is, that it should desire sufficient meate for all the whole Body. The second is, that the Stomacke should bee a sacke or Chest to all the Body for the meate, and as a Cooke to all the members of the Body. The Stomacke is made of two Pannicles, of which the inner is Nerveous, and the vtter Garneous. This inner Pannicle hath Musculus Longitudinals, that stretcheth along from the Stomacke to the mouth, by the which he draweth to him meate and drinke, as it were hands. And hee hath Transverse will, for to with hold or make retention. And also the vtter Pannicle hath Latitudinall will, to expulse and put out: and that by his heate he should keepe the digestiue vertue of the Stomacke, and by other heates given by his Neighbours, as thus. It hath the Liuer on the right side, chasing and heating him with his lobes or figures: and the Splene on the left side, with his fatnesse and Veynes, sending to him melancholy, to exercise his appetites: and about him is the heart, quickning him with his Arteries. Also the Braine sending to him a Branch of Nerues to give him sensing. The Stomache hath on the vnder part, descending from the parts of the backe many Lygaments, with the Arteries ioyned to the Spondels of the Backe. The forme or figure of this Stomacke is

long, in likeneſſe of a Gourde, crooked: and that both holes be in the vpper part of the body of it, because there should be no going out of it vnadviſedly of thoſe things which are receiued into it. The quantity of the ſtomack commonly holdeth two Pitchers of water, and it may ſuffer many paſſions, and the nether mouth of the ſtomacke is narrower then the vpper, and that for three cauſes. The firſt cauſe is, that the vpper receiueth meate great and boyſterous in ſubſtance, that there being made ſubtill, it might paſſe into the nether. The ſecond is, for by him paſſeth all the meates, with their chyloſity from the ſtomacke to the Liuer. The third is, for that through him paſſeth all the vrine of the ſtomack to the guts. And this ſufficeth for the ſtomacke, &c.

The Liuer is a principle member, and officiall, and of his firſt creation ſpermaticke, complete in quantity of blood, of himſelfe inſenſible, but by accidence he is inſenſible, and in him is made the ſecond digeſtion, and is lapped in a ſmooth Pannicle.

And that he is a principle member, it appeareth onely by the Philoſophers, by Auicen and Galen. And it is officiall as is the ſtomacke, and it is of ſpermatick matter, and ſmooth of the which is ingendred his veines. And becauſe it was like in quantity, Nature hath added to it crudded blood, to the accompliſhment of ſufficient quantity, and is lapped in a ſmooth Pannicle. And why the Liuer is crudded, is becauſe the Chile which commeth from the ſtomacke to the Liuer, ſhould be turned into the colour of blood.

And why the Liuer was ordained, was becauſe that all the nutrimentall blood be engendred in him. The proper place of the Liuer is vnder the falſe Ribbes in the right ſide. The forme of the Liuer is gibbous or bunche on the backe ſide, and it is ſomewhat hollow like the inſide of an hand. And why it is ſo ſhapen, is, that it ſhould be pliable to ſtomacke, like as a hand doth to an Apple, to comfort her digeſtion, for his heate is to the ſtomacke, as the heate of the fire is to the Pot or Caudron that hangeth over it.

Alſo the Lungs is bound with his Pellikles to the Diafrag-

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na, and with strong Ligaments. And also he hath Coliganes with the stomacke and the Intrailes, and with the heart and the Reynes, the Testikles and other members. And there are in him fiue Pellikles, like fiue fingers. Galen calleth the Liber Mella Sanguinaria, containing in it selfe foure substances, Naturall and Nutrimentall. The Naturals is sent with the blood to all parts of the body, to be engendred and nourished. And the Nutrimentals be sequestrate and sent to places ordained for some helpings. These are the places of the Humours, the blood in the Liber, Choller in the Cheft or Gall, Melancholy to the Splene, Flegme to the Lungs and the Junctures, the watery superfluities to the Reynes and Vessike. And they goe with the Blood, and sometime they putrifie and make Fevers, and some be put out to the Skinne, and be resolved by sweat, or by Drabs, by Pushes, or by Impostumes.

And these foure naturall Humours (that is to say) Sanguine, Choler, Melancholy, and Flegme, be engendred and distributed in this manner: First, ye shall understand, that from the Spermaticke matter of the Liber inwardly, there is engendred two great Veynes, of the which, the first and the greatest is called Porta, and commeth from the concauity of the Liber, of whom springeth all the small Veynes Miseraices: and these Miseraices, be to Vena Porta, as the branches of a Tree be to the stocke of a Tree. For some of them be contained with the bottome of the stomacke: some with Duodenum, some with Jejunium, some with Yleon, and some with Monoculus, or Saccus. And from all these Guts they bring to Vena Porta, the succosity of Chiley, going from the stomacke, and distributeth it into the substance of the Liber. And these Veynes Miseraices, be innumerable. And in these Veynes begin the second Digestion, and ended in the Liber, like as it is in the stomacke the first Digestion.

And it proveth that Vena Porta, and Vena Miseraices, serue to bring all the succosity of all the meate and drinke that passeth the stomacke to the Liber, and they spread themselues thorough

the substance of the Liver inwardly, and all they stretch towards the gibous (or hollow part of the Liver,) and there they meete, and goe all into one Unity, and make the second great Veyne, called Vena Ilis, or Concava, or Vena Ramosa: all is one, and he with his Rootes draweth out all the bloud engendred from the Liver, and with his branches Ramifying upwards and downewards, carryeth and conveyeth it to all other Members of the Body to bee nourished with, where is made perfect the third digestion. And also there goeth from the Liver Veynes, bearing the superfluities of the third Digestion to their proper places, as it shall be declared hereafter. Now to speake of the Gall, or of the Cheft of the Gall: It is an officiall member, and it is supermaticke and sinowie, and hath in it a subtill Skill, and it is a purse or a Pannicular Mesliole in the hollownesse of the Liver, about the middle Pericle or Lobe, ordained to receive the Cholericke superfluities which are engendred in the Liver: The which purse or bagge hath two holes or Neckes, By the first he draweth to him from the Liver the Choller, that the Bloud be not hurt by the Choller. By the second Necke he sendeth to the bottome of the Stomache Choler, the further the Digestion of the Stomache. And by the third Necke he sendeth the Choler regularly from one Gut to another, to clense them of their superfluities and Dregge: and the quantity of the purse, may containe in it halfe a pinte, &c.

And next to the Splene, or the mylte, the which is a superumaticke member, as are other members: and officiall, and is the receptory of the Melancholious superfluities that are engendred in the Guts: and his place is on the left side, transderfly linked to the Stomache, and his substance is thinne. And two causes I finde, why he was ordained there. The first is, that by the Melancholius superfluities which are engendred of the Liver which he draweth to him he is nourished with. The second cause is, that the nutritius Bloud should by him be made the more surer, and cleane, from the Dregge and thicking of the Melancholy, &c.

And next of the Reynes and Kidneyes; It is to be vnderstood that within the Region of the Nutrites backwards, are ordained the Kidneyes to clense the Blood from the watery superfluities, and they haue each of them two passages or holes, or Meekes: By the one is drawne the water from Venakelis, by two Veyns, which are called Venæ Emulgentes, the length of the finger of a man, and issueth from the Liver: and by the other is sent the same water to the Bladder, and is called Poros Urichides.

The substance of the Kidneyes is Lazarus Flesh, hauing Longitudinall veill, and their place is behinde, on each side of the Spondels, and they are two in number, and the right Kidney lyeth somewhat higher then the left, and is bound fast to the backe with Ligaments. The Philosopher saith that mans Kidneyes are like the Kidneyes of a Cow, full of hard Concauities, and therefore the stone of them are hard to cure. Also they are more harder in substance, then any other fleshly member, and that for two causes. One is, that he be not much hurt of the sharpenesse of the Urine. The other is, that the same Urine that passeth from him, might the better be altered and clensed through the same. Also there commeth from the heart to each of the Kidneyes, an Artier, that bringeth with him Blood, heat, spirit, and Life. And in the same manner there commeth a Veyne from the Liver, that bringeth blood to nourish the Kidneyes, called Blood Nutrimentall.

The grease of the Kidneyes or Fatnesse, is as of other vulnerable members, but it is an officiall member, made of thinne Blood, congealed and moulded through cold, and there is ordained the greater quantity in his place, because it should receiue and temper the heat of the Kidneyes, which they haue of the hyting sharpenesse of the Water.

Now by the Kidneyes vpon the Spondels, passeth Venakelis, or Venacua, which is a Veyne of great substance: for he receiueth all the Nutrimentall blood from the Liver, and from him passeth many small Pipes on euery side, and at the Spondell betweene the

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the shoulders, he diuideth himselfe twoo in two great branches, the one goeth into the one arme, and the other into the other, and there they diuide themselues into many Vaynes and branches, as is declared in the armes.

Chap. IX.

The Anatomie of the Haunches and their parts.

THe Haunches are the lower part of the Wombe, ioyning to the Thighes and the secret members. And three things there are to be noted thereof. The first is of the parts containing: the second is of the parts contained, and the third is of the parts proceeding outwards. The parts containing outwardly, be Myrac and Syfac, the Zirbus and the bones. The part contained outwardly, is the Vezike, or Bladder; the Spermaticke vessels, the Matrix in women, Langaon, Nerues, Vaynes, and Arteirs, descending downewards; the parts proceeding outwards, are the Buttocks and the Muscles, descending to the Thighes, of which it is to be spoken of in order. And first of the parts containing: as of Myrac, Syfac, and Zirbus, there is enough spoken of in the Anatomy of the Wombe. But as for the Bones of the Haunches, there be the parts of the backe three Spondels of Ossa sacri, or of the Haunches: and three Caitailiginis Spondels of Ossa Cande, called the Masse bone.

And thus it is proued, that there is in euery man thirty Spondels, and thus they are to be numbred; in the Necke seuen, in the Ribbes twelue; in the Reynes fiue; and in the Paunches three: And it is to be noted, that euery Spondell is hollow in the middest; through which hollownesse passeth Nuca from the Braine, or the Marrow of the Backe. And some Authors say, that Mynuca is of the substance that the Braine is of: For it is like in substance, and in it selfe giueth to the Nerues both the vertue moouing and Feeling.

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And into every Spondell is holden on every side, through the which holes, both Arteirs and Veynes doe bring from the Heart and the Liver both Life and nourishment, like as they doe to the Braines: and from the Pannicle of Mynuca, or the Marrow of the backe, through the holes of the sides of the Spondels, springeth forth Nerues moliues, and there they enterinedyle themselues with the strong Ligaments that be insensible, and so the Ligaments receiue that feeling of the Nerue, which the Nerues taketh of Mynuca. And by this reason many Authors proue, that Mynuca is of the same substance that the Braine is of, and the Pannicles of the Nucha is of the same substance of the Pannicles of the Braine, &c. And each of these Spondels be bound fast one with another, so that one of them may not well be named without another. And all these Spondels together, contained one by another are called the Ridge bone, which is the foundation of all the shape of the Body. They with the last Spondell be contained or joyned to the Bones of the Haunches, and they be the upholders of all the Spondels. And these Bones be small towards the Tale bone, and broad towards the Haunches, and before they ioyne and make Os Pectinis. And as they be broad in the parts of the Ileo, and therefore some Authors called it Ilea. And each of these two Bones towards the Liver hath a great round hole, into which is receiued the Bone called Vertebra, or the Huckebone. And before that place there is a great hole or two, through the which passeth from about Spatulam Veynes and Arteirs, and goe into the Thighes. And thus it is to be noted, that of this Bone Pecten, and the Bone Vertebre, is made the sockets of the Thigh.

Now to speake of the parts contained, the first thing that commeth to sight is the Bladder, the which is an officiall member, compound of two Spungious Pannicles, in complexion cold and dry. Whose office is carnous, and hath vertues to withhold, and to let goe: and in man it is long, and is contained with the Gut, passing through Peritoneum, but in women it is shorter, and is contained with the Vulua. The place of the Blad-

der, betweene the bone of the share and the Taple-gut, called Longaon, and in women, it is betweene the aforesaid bone and the Matrix.

And in it is implanted two long vessels comming from the Kidneyes, whose names be Porri Urikcides, bringing with them the Urine or water from the Kidneys to the Bladder, which priuily entreth into the holes of the Papnicles of the Bladder, by a naturall moving betweene Tunicle and Tunicle, and there the Urine findeth the hole of the nether Tunicle, and there it entreth priuily into the concauity of the bladder, and the more that the Bladder is filled with Urine, the straiter bee the two Papnicles compyled together, for the holes of the Tunicles be not euen one against another, and therefore if the bladder be neuer so full, there may none goe backe againe. The figure of it is round, the quantity of it is a Pitcher full, in some more, in some lesse, &c.

Also there is found two other vessels, called Vasa Seminaria, or the Spermaticke Vessels. And they come from Venakelis, bringing blud to the Testikles, as well in man, as in woman, the which by his further digestion it is made sperme or nature in men: they be out ward, for the Testikles be without, but in women it abideth within, for there Testikles stand within: as it shall be declared hereafter.

Next followeth the Matrix in women: the Matrix in women is an officiall member, compound and Nerueous, and in complexion cold and dry: and it is the field of mans generation, and it is an instrument suscepting, that is to say, a thing receiving or taking: and hes proper place is betweene the Bladder and the Gut Longaon, the likenesse of it, is as it were a gourd reuersed and turned inward, hauing Testikles like vnto, as aforesaid. Also the Matrix hath two Concauities or holes, and no more, but all Beastes haue as many holes as they haue Puppes heads. Also it hath a long Neckes like an Vshall, and in euery Necke it hath a mouth, that is to say, one within, and another without. The inner in the time of conception is shut, and the vtter part is open as it was before: and it hath in the middest a Lagarius Papnicle.

cle.

cle, which is called in Latine Tengito: And in the creation of this Pannicle, is found two vtilities. The first is, that by it goeth forth the Vrine, or else it should be shed throughout all the Vulva: The second is, that when a woman doth set her Thighs abroad, it altereth the aire that commeth to the Matrix for to temper the heate.

Furthermore, the Necke that is betweene these two aforesaid mouthes, in her concavity hath many involutions and pleates, joyned together in the manner of Rose leaues before they be fully spread or ripe, and so they be shut together as a purse mouth, so that nothing may passe forth but vrine, vntill the time of childing. Also about the middle of this necke be certaine Veynes in Paydens, the which in time of deflowring, be corrupted and broken. Furthermore, in the sides of the vter mouth, are two Testicles or Stones, and also two vessels of Sperme, shorter then mans vessels, and in time of Coyt the Womans sperme is shed downe in the bottome of the Matrix. Also from the Liver there commeth to the Matrix many Veynes, bringing to the Child nourishing at the time of a womans being with Child: and those Veynes, at such time as the Matrix is voyd, bring thereto superfluities from certaine members of the Body, whereof are engendred womans Flowers, &c.

And forasmuch as it hath pleased Almighty God to giue the knowledge of these his Misteries and Workes vnto his Creatures in this present World. Here I purpose to declare what a thing Embryon is, and his Creation. The noble Philosophers, as Galen, Avicen, Bartholmeus, and divers others, writing vpon this matter, say: That Embryon is a thing engendred in the Mothers wombe, the originall whereof is, the Sperme of the Man and of the Woman, of the which is made by the might and power of GOD, in the mothers wombe a Child: as hereafter more at large shall be declared. First, the field of Generation called the Matrix, or the Mother, is knowne in the Anatomy, whose place is properly (betwixt the Bladder and Longuon) in the Woman, in which place is formed by the Village of man, a

vouchable matter of kindly heate: For kindly heate is cause assistant both of eating and working, and Spirit that giveth vertue to the Body, and governeth and ruleth that vertue: the which seed of generation commeth from all the parts of the Body, both of the Man and Woman, with consent and will of all members, and is sheed in the place of Conceiving, where therow the vertue of Nature, it is gathered together in the Celles of the Matrix or the Mother, in whom by the way of the working of mans seede, and by the way of suffering of the Womans seed mixt together, so that each of them worketh in other, and suffereth in other, there is engendred Embryon. And further it is to be noted, that this Sperme that commeth both to man and woman, is made and gathered of the most best and purest drops of Blood in all the body, and by the labour and chafing of the Testikles or Stones, this Blood is turned into another kind, and is made Sperme. And in man it is hot, white, and thicke: therefore it may not spread nor runne abroad of it selfe, but runneth and taketh temperance of the Womans Sperme which hath contrary qualities: For the womans Sperme is thinner, colder, and fodder.

And as some Authors hold opinion, when this matter is gathered into the right side of the Matrix, then it happeneth a Male kind, and likewise on the left the Female, and where the vertue is most, there it ouercometh most. Now further it is to be noted, that like as the Rennet of the Calfe hath by himselfe the vertue or vertue of working, so hath the Calfe by way of suffering: and as the Rennet and milke make the Calfe, so doth the Sperme of Man and Woman make the generation of Embryon, of the which thing springeth (by the vertue of kindly heate) a certaine skin or Caule, into the which it lappeth it selfe all, where with afterwards it is sped to the Mothers wombe, the which entering commeth lastly with the byrth of the Childe in. And if it happen that any of the Women remaine after the byrth of the Childe, then is the Woman in perill of her life.

Furthermore, (it is said) that of this Embryon is ingendred the

the Heart, the Liver, the Wayues, Nerues, Veynes, Arteries, Gristles, Ligaments, Skins, Grisles, and Bones, receiuing to them by kindly vertue the menstruall blud, of which is engendred both flesh and fatnesse. And as writers say, the first thing that is shapen, be the principals: as is the Heart, Liver, and Wame. For of the Heart springeth the Arteries of the Liuer, the Veines: and of the Wame, the Nerues: and when these are made, Nature maketh and shapeth both Bones and Gristles to keepe and saue them: as the bones of the head for the Wame: the Breast Bones, and the Ribbes, for the Heart and the Liver. And after these springeth all other members one after another: and thus is the Child bred forth in three degrees, as thus. The first is, when the said seperme or seed is at the first as it were Milke. The second is, when it is turned from that kind into another kind, as yet but as a lumpe of Blud: and this is called of Isaac, Fetus. The third degree is, when the principals be shapen as the Heart, Liver, and Wame. The fourth and last, as when all the other members be perfectly shapen, then it receiueth the Soule, with Life and Breath, and then it beginneth to moue it selfe alone. Also in these three degrees aforesaid, in the first as Milke, it continueth fourteene dayes: in the second as Fetus, nine dayes: in the third, as a lumpe of Flesh engendring the principals the space of nine dayes: and the fourth into the time of full perfection of all the whole members, is the space of eighteene dayes: so that there from three dayes from the day of Conception, vnto the day of full perfection and receiuing of the Soule, as God hath ordained.

Now to come againe to the Anatomy of the Panches: Albeit many doe call Longanon, otherwise called the Caule-gut, whose substance is Membranous, as of all the other Bowels: the length of this is a span long stretching right to the Reynes, his mouth part is called Annus, (that is to say) the towell: and about him is found three Sphincters, the one to open, the other to shut. Also there is found in him fiue Veynes or Branches of Veynes, called Venæ Emoroidales, and they haue Colligances with the

Bladder: whereof they are partners in their griefes.

And when this Longaon is raised vp, then yée may sée the Veynes and Arteirs, and Sinewes, how they bée branched and bound down to the nether parts: the parts proceeding outwardly, are Didimus Peritoneum, the Yard, the Testikles, and Wattocks. And first, it shall be spoken of the Yard, or of mans generative members, the which vseth vnto that part that is called Peritoneum, the which place is from the Codpes, vnto the Fundament, whereupon is a seame. Wherefore saith the Philosopher, mans Yard is in the end and ferme of the share.

The Yard is an officiall member, and the Miller of mans generation, compound, and made of Skin, Wyndwes, Membrans, Veynes, Arteirs, Sinewes, and great Ligaments: and it hath in it two passages, or principall holes, one for the Sperme, and another for the Wyne. And as the Philosophers say, the quantity of a common yard, is eight or nine Inches, with measurable bignesse proportioned to the quantity of the matrix.

This member hath (as Avicen saith) three holes, through one passeth insensible spirituous and wind, that causeth the yard to rise: the other two holes is declared before. Also the yard hath a Skinne, and about the head thereof, it is double, and that men call Præputium: and this Skinne is moueable, for through his consecration the Spermaticke matter is the better, and sooner gathered together, and sooner cast out thereof from the Testikles: for by him, is had the most delectation in the doing. And the foremost part of the head of the Yard before, is made of a brawny flesh, the which if it bée once lost, it is neuer restored againe, but it may be well skinned, &c.

The Codpes is a compound member, and an officiall, and though it bée counted amongst the generative members, yet it is called a principall member, because of generation. This Codpes was ordained for the custody and couert of the Testikles, and other Spermaticke vessels: and it is also made of two parts, of the inner and of the vtter.

The vtter is compound and made of Skinne, and Ligaments.

Lon-

Longitudinall and Transverſall, in like manner as the Myrac. The inner part of the Cods is of the ſubſtance of the Stile, and are in ſimilitude as two pockets vſaine together by themſelues, and they differ not from the Syface and there be two, becauſe if there fall any hurt to the one, the other ſhould ſerue. The Teſtikles or Stones be two, made of Glandulous fleſh, or Curnelly fleſh. And furthermore, through the Didimus, commeth the Teſtikles from the Reins, Kidneys, and from the Heart Arters and from the Liver Veynes, bringing vnto them both feeling and ſtirring, Life, and Spirit, and Nutrimentall blood, and the moſt pureſt blood of all other members of the Body, whereof is made the Sperme by the labour of the Teſtikles, the which is put forth in due time, as is before rehearſed.

The Groynes be knotted: they be the empty Junctures, or purging place vnto the Liver, and they haue carnelly fleſh in the piping or bowing of the Thighes. The Hippes haue great vſaine, fleſh on them, and from thence deſcend downwards, Reins, Codes, and Ligaments, mouing and binding together the Thighes, with the Paunches themſelues.

CHAP. X.

The Anatomie of the Thighes, Legges, and Feete.

THE Legge reacheth from the Ioynt of the Knee vnto the extremity of the Foote, and I will diuide it in parts, as the Armes were diuided. The firſt part is called Coxa, or Thigh, and that is all that is contained from the Ioynt of the Paunch vnto the Knee. The ſecond part is called Tibia, and that reacheth from the Knee to the Ankle. The third is the little Ioynt, and that is from the Ankle, vnto the end of the Foote. And here it is to be noted, that the Thigh, Leg, and Foote, are compound, and made as the great Armes or hand, with Skin, Fleſh, Veynes, Arters,

Sinewes,

Sinewes, Braunes, Tendons, and Bones, whereof they are to be spoken of in order.

Of the Skinne and Flesh there is enough spoken of before. And as of Veynes and Arteire in their descending downwards, at the last Spondels they bee divided into two parts, whereof the one part goeth into the right Thigh, and the other into the left: And when they come to the Thigh, they be divided in other two great Branches: the one of them goeth into the inner side of the Legge, and the other straight into the outer side, and so branching, descend downe to the Legge, to the Ankles, and Feete, and be brought into foure Veynes, which be commonly vsed in letting Blood, as hereafter followeth.

One of them is vnder the inner Ankle toward the hele, called Soffena, and another toward the outer Ankle, called Sarica, and another vpon the Hamme, called Poplitica, the fourth, betweene the little Toe, and next, called Renalis. And it is to be noted of these foure great Veynes in the Legges, of the manifold dangers that might fall of them as oft it happeneth. There be many other branches which Otherington noteth not much to passe vpon. The Sinewes spring of the last Spondell, and of Os Sacrum, and passeth through the hole of the bone of the hippe, and descendeth to the Braunes, and moveth the Knee and the Hamme, and these descend downe to the Ankle, and moue the Foote, and the braunes of the Feet moue the Toes, in like manner, as is declared in the Sinewes of the hand. The first is called Coxa, that is the Thigh bone, and he is without a fellow, and he is full of Marrow, and is round at either end. The roundnesse that is at the higher end, is called Vertebrum, as Wilhelmus, who he is declared, which receiveth into the hole of the Hanged bone, and at the other end maketh the Knee, there it hath two rounds, which receiveth into the Concauities of the bone of the Legge, at the Knee, called the great Patella. There is also a little Patella, called the Knee cappe. Then doth with the Legge, containing two bones, called Focile Major, and Focile Minor. The higher of them passeth before, making

king the shape of the shinne, and it is called the shin-bone, and palleth downe, making the inner ankle. The fesse palleth from the Knee backwards, descending downe to the vtter Ankle, and there formeth that Ankle, &c. The bones of the Fæt are five and twenty, as thus. First, next the Ankle bone, is one called in Latine Orbiculatus: Next vnder that, towards the Heele is one, called Calcani: and betweene them is another bone, called Os Naviculare. In the second ward there be foure bones called Racei, as be in the hands. In the third and fourth wards be foure more, called Digitori: and five be called Pectens, at the extremities of the Toes, next to the Nailes. And thus be there in the Foote, five and twenty bones, with the Legge from the Ankle to the Knee, two in the knee, and one round and flat bone, and in the Thigh, one. And thus you shall find in the whole Leg and Foote thirty bones. And this shall serue for young Practitioners.

Thus farre the Anatomie.

DIVERS THINGS VERY necessary for every Chyrurgion, to have in a readinesse.

Part. II.

As first, for Instruments: as,

Novacula.
Scalpellum.
Forficis.
Volsella.
Specillum.
Latum Specillum.
Stylus.
Acus.
Canalicula Forata.
Habena ad membra laqueo interciplenda.
Fascia.
Panniculi lini ad vulnera abligandа.
Lintea concerpta.
Auriscalpium.
Forcipes ad dentes evellendos.
Ferramentum quo cavi dentes, eraduntur.
Uncinus, or (as Celsus calleth it) Hamulum retusum.

For

For Medicines.

HE muſt have in readineſſe, Powders, Unguents, and Emplaſters; they ſerve to ſtop Bleeding, to conglutinate Wounds, to cleanſe foule and rotten Ulcers, to mollifie hardneſſe, to produce a Cicatrix, and Skinne, to remove away all excreſcent and corrupt Fleſh, to ceaſe paine, to ſtrengthen Fractures and Luxations.

For Powders.

THey are of three ſorts: The firſt, is to ſtay Bleeding, as that which is framed of Bolus Armoniæ, of Roſis, of Maſtiches, and Pollin.

The ſecond is, for Fractures of the Scull, and hurts of other Bones, and is called Pulvis Cephalicus, and is framed of Radicibus irees, of Ariſtolochiæ, of Myrrhe, Aloes, and ſuch like.

The third is, to remove away excreſcent and corrupt Fleſh; as Alumen uſtum, of Pul. præcipit. Mercurii, and ſuch like.

For Unguents.

HE muſt have Unguentum Baſilicon, which doth humect, digeſt, and ceaſe paine.

Unguentum album Rhaſis, which doth Refrigerate, coole and dry.

Unguentum Aureum, called of ſome Regis, which doth Incarnate and conglutinate Wounds together.

Unguentum Dialthea ſimplex, which doth Calefie, ſoften, humect, and alſo ceaſe paine.

Unguentum Apoſtolorum, which doth deterge, mollifie, dry, and remove away corrupt and ſuperfluous Fleſh: And of like facultie almoſt is Mundificativum ex apio, and Ægyptiacum.

For Emplasters.

Diachilon compositum, which doth ripen Apostumes, and doth mollifie and resolue hardnesse, and doth digest, and also abstergeth.

Diacalciteos, commonly called Diapalma, which doth conglutinate Vlcers, produceth Cicatrix and skinne, and according to the opinion of Galen, is very fit for the curing of Phlegme.

Emplastrum de Beconica, which is also called De Ianua, it doth vnite and ioyne together the fractures of the skull, it couereth the bones with flesh, it draweth out Spels and splinters of bones, it doth also abstergo, digest and dry, with the like.

Of five Hearbes which a good Chyrurgion ought alwayes to have.

THere be fiue Herbes that a good Chirurgion ought to haue all the yeare, and they be good for wounded men, and these Herbes must be dryed and made into powder, and so kept all the yeare, viz. Mouse eare, Pimpernell, Auence, Valerian, and Gentian, of each a like quantity, but take of Mouse-eare the weight of all the other hearbes, when they be dryed, take demi-spoonefull in vnttment, or in some other liquor which is according to the sickenesse, and let him drinke it, and the Medicine is as good as a Salue for any wounded man, as may be had for to heale him. Also the herbes that draweth the wound, are Oculus Christi, Mather, Buglosse, red Cole worts, and Orpine. These be the soueraigne pepper hearbes for the Fetter, hearbe Robert, Buglosse, Sannacle, Hemmypes, Worrell, Rew, and Sauoys, but take good heed of these hearbes, and ye shall worke the better.

OF WOVNDS.

PART. III.

A Definition of Wounds by their causes.

A Wound is a solution, seperation and recent breach of unity, of that that before was a continuity without putrified matter, which corruption giveth the name of an Ulcer to the solution, and no more a Wound.

The causes of Wounds are duall, viz. First by the violence of bodyes without us, as we simply call an Incised wound, as when it is caused by edged Instruments. Secondly, we call it a Stab or puncture, caused by the force of Daggers and the like. Thirdly, we call it a Contused wounds, caused by violent use of the object, being some weighty thing (cast as a Stone, or stroake with a Staffe, or their families) against the subject receiving the force, differing in their appellations by the diversity of their causes.

Or secondly, wounds are caused by living things, as a wound that is of Biting, Scratching and the like, and so these causes they differ in their appellations.

Also the differencie of Wounds, are taken either from their causes by which they are inflicted, or from their seat, or from the indication of the place wherein they are situated.

the place maketh difference thus: eyther they happen in the similar parts, as the Fleshe, Artery, Veyne, &c. or in the organicall or instrumentall parts, as bones, sinewes and whole bulke, truncke, or fully compleat member, or limbe, viz. The Head, Necke, Brest, Belly, &c. Wounds of the Head growe more particular, because that parts belonging thereto be of more note; as the Face, Nose, Lippes, Eyes, and Eares: wounds of the limbes, are of the Shoulders, Armes, Thighes, and Legs. Of the similar parts also, some are Sanguine, as the flesh, whose wounds are eyther simple, deepe, hollow, plaine, or proud with flesh. The Spermaticke like wise, are eyther hard or soft; the soft parts, as the Veynes, Arteries, and Sinewes, being wounded, we call them wounds of the hurt part; the hard are the Bones, a breach of which, we call a wound in the Bone.

So Wounds derive their Nominations from the cause, place and similitudes thereof.

What Wounds are.

WOunds are these, which in Latine are called Vulnus, of the vulgar Vulner, and they are of two kinds, that is, Simple and Compound: the simple are those, that are onely in the Flesh: the compound are those, where are cut Sinewes, Veynes, Muscles, and bones, and these are of diuers and sundry kinds, and the difference that is among them, is by the variety of the place where they are wounded, and by the difference of the Weapon wherewith they were hurt. For some goe right, some ouerthwart, that offend diuers places of the body: the simple are of small importance, if they keepe them cleane and close but Nature will heale them, without any kind of medicine: but those where Veynes are cut, had needs of some Art or Practise, with the which they must stop the blood, and in any wise not to suffer the wound to remaine open but to sow it up very close, so that the Veyne may heale, and those where Sinewes are hurt are of great importance, and would be healed with great speed,

so

ſo the Sinewes may ioyne with more eaſe. But thoſe where bones are hurt, are of great importance, for if the Bone be ſeperated from the other, of neceſſity it muſt be taken forth before the Wound be healed: So that by this meanes every one may know, what Wounds are and their kinds.

In the Curing of greene Wounds conſiſts a five-fold ſcope or intention.

The firſt, is to draw out that which is ſent into the Body, whether by Bullet, Wood, Bone, or Stone, or Arrowes, Darts and ſuch like.

The ſecond, is a Conjunction and uniting of parts divided.

The third, is a retaining of thoſe parts united in their proper ſeate.

The fourth, is a Converſation of the parts of the ſubſtance.

The fifth, is a Prohibition and mitigation of accidents.

For the firſt intention, it is performed eyther with fit and convenient Inſtruments, or with attractive Medicines, whereby things that are inſixed are drawne out. Which Medicines are theſe:

Radix Ariſtolochiæ.
Arundis.
Anagallis.
Thapſia.
Ammoniacum.
Saga Pœnum.
Dictamnum.
Ranæ combuſtæ, &c.
Emplaſtrum Aviceinæ, ſo much commended by Guydo.

The ſecond and third intention, is performed by binding and Ligatures, if the Wound be ſimple and ſmall, and in a place where it may eaſily be performed, yea, although it be large, ſo it may be eaſily bound, as in the muſcles of the Armes, and ſuch like;

like; but if it happen that Ligature will not serue, then must he adyed the helpe of the Needle, being very carefull to handle the party gentle, and to place it in his due seate.

The fourth intention, is performed and accomplished, by appointing of a fit and conuenient Dyet, according to the strength of the Patient, and greatnesse of the affect and disposition of the whole body: for a thin Dyet and cold, doth very much auaile in resisting of Symptoms, we also adde Blud-letting and Purging of humors to auoide accidents, also the part is to be contained in his due place, and a Cataplasme framed with the whites of Egges, and other cooling things, are to be applyed, and sometimes to be fomented with astringed Wines.

The fift intention, is in the correcting of accidents, which is Flux of blud, Dolor, Tumor, Paralysis, Conuulsion, Feuer, Syncope, Delerium, and Itching.

But this is to be obserued in the Flure of blud: whether it hath flowne sufficiently or no; if otherwise the Flure is to be suffered; for after a sufficient Flure, the wound doth remaine dry, and is so much the neere cured and the lesse Symptomes follow, as Phlegmon and such like: and if the wounds bleed not sufficient, we must open a Veyne for reuulsion, according to the greatnesse of the affect, and the nature of the wound: especially when through paine or other cause we feare inflamation or a Feauer.

How a sicke man should Dyet himselfe being Wounded.

A Wounded man, or a man sore beaten being sicke, must be kept from Milke, Butter, Cheese, Hearbes, Fruites, Fish, (except fresh water Fish) Women, Garlicke, Onions, Leekes, Pease, &c. also diuers sorts of meate must hee not eate, as Beefe, water Fowles, Goose, or Ducke, nor drinke to much strong Wine. But may eate Porke, Mutton, Chicken, Hennes, or Capon.

REME-

REMEDIES FOR all Captaines and Souldiers that Travell, eyther by Water or by Land.

PART. IIII.

There are three infirmities that offends the Souldiers in the Campe, more all the rest, the which are these: Fevers, Wounds, and Flures of the body: the which thou maiest helpe in this maner following. With these

[illegible]

them is thus; When any with a Feuer, Flure then present, is when the Disease beginneth [illegible] one of the

[illegible]

[illegible]

[illegible]

water of the Sea, three or foure houres or more, and he shall be perfectly hole.

Thus as concerning the wounds, as well as Cuts as Thrusts, and as well Gunshot, as Arrowshot, as aforesaid. Now and other sorts, then shall cure them thus. The first thing that thou shalt doe to them is to wash them very cleane with White, and then dry them well, then put therein our Quintessence of White, and prestantly joyne the parts together, and bind or stitch them close, then put thereupon two or three drops of our Balsamo, and upon the wounds lay a cloth wet in our Magno Licore as hote as ye may suffer it, and this ye shall do the first day. then the next day follow this order. First, put thereon our Quintessence, and a little of our Balsamo, and then our Magno Licore very hote, and never change that medicine. And this done, the wound shall be whole with great speed, and in a quarter of the time that the common Chirurgions is able to doe it, by the grace of God.

A rare secret, the which this Author did send to a very friend of his being in the Warres: the which helpeth all wounds, eyther by Cut, Thrust, galling with Arrowes, or Hargubushshot, or otherwise.

The first thing that ye shall doe, is to wash the wounds very cleane with Wine, and then dry it very well: then put thereto Quintessence of Wine, and prestantly joyne the parts close together, and stitch or sow them well; but in any wise to use nothing but the Spikenard, for otherwise it will cause great pain. Then put thereon three or four drops of our Balsamo, and upon the wounds, lay a cloth wet in our Magno Licore, as hote as they can suffer it, and this doe the first day. When the next day follow this order. First, put thereon our Quintessence and then a little of our Balsamo: and then anoint it very well with our Magno Licore, as hot as it may be suffered: further changing this plaister within it be whole.

Of

Of Wounds in the Head, with fracture of the Bone.

WOunds of the Head with fracture of the Bone, of the common Physitians and Chirurgions, are counted difficile to be holpen, because thereunto belongeth great Art to Cunning: For they enjoy the Skull, and rule the Wound, with many other things, of which I count it superfluous to entreat of, because that many be holpen without them. For although when the Physitians or Chirurgions doo offend the Wound for alteration or corruption, Nature it self will worke very well, and heale it without any ayde. But with our Medicines they may be holpen with much more speed, because they let the alteration, and defendeth them from Putrifaction, and mittigateth the paine. And the order to Cure these kind of Wounds are thus. The first thing that is to be done to these Wounds, is to joyne the particles together, and binde them upon the Wound with our Oleum Benedictum, and upon the Oyle lay Cloathes wet in our Magno Licore, as hot as you can suffer it: And so with these Remedies thou shalt helpe them quickly: because our Oleo Benedicto taketh away the paine, and keepeth it from putrifaction and corruption. Our Magno Licore digesteth, mundifieth, and incarnateth and healeth. And therefore this is the best Medicine that can be used in these Wounds. For hereof I have had an infinite of Experiences, the which hath been manifest miracles: and therefore I have let the world to understand thereof, that they may helpe themselves if need shall ferve.

Of Wounds in the Head, where the Bone is not offended.

WOunds in the Head, where the Bone is not hurt, are not of so much importance, but are easily to be holpen:

for you shall doe nothing, but to keepe it from putrifaction, and defend it from inflamation, which are chiefely to be done, and so Nature will worke well with great speed. To keepe the wound from putrifaction, you must annoynt it round about without Oleum Philosophorum, Oleo terebinthina, and Sero. And to keepe it from inflamation, you shall wash it with our Aqua lenitiua, and upon the wound dresse it with our Magno Litore: thus doing, thy cure shall goe per happie, and shall not neede to take away any bloud, nor yet to keepe any diet, nor yet to keepe the house, but to goe where you thinke good, without any perill or danger: and this order have I vsed a long time, as diuers of my friends can testifie.

Of Concussions or Bruises, as well in the Head as any other place.

Concussion or Bruises in the head or any other place of the body, of the antient Physitians hath been counted dangerous to heale, for they say, that Concussions must be brought to putrifaction, and turned into matter, which opinions I doe allow, for by me those Concussions or bruises is very easie to be dissolved without suppuration: And that I doe with our Oleo Benedicto, and Magno Litore, as much of the one as of the other mixt together, and make very hote as you can suffer it, and then wet cloathes twice a day, and in three or foure dayes at the most they shall be dissolved: and this it doth, because this Remedy attenuateth the humours, and openeth the pores, and draweth forth the matter that is runne into the place offended, and so by those meanes they shall be holpen with this remedy. I have cured hundreds, when I was in the warres of Africa, in Anno 1551. when the said City was taken and destroyed by the Campe of Charles the fifth, Emperour.

Of

Of Wounds in the Necke and the order to be vſed in curing them.

WVounds in the neeke are very hard to be cured, and long before they heale, and this commeth, becauſe neerunto all the ligaments of the head, as bones, ſinewes, veynes, fleſh, and skinne, all inſtruments that hold the head and the body together, without the which a man cannot live, and therefore thoſe wounds are ſo perillous to be healed, ſeeing thereunto runneth ſo great a quantity of humours, that they will not ſuffer the wound to be healed.

The true way therefore to helpe thoſe wounds is to ſtitch them well in his place, and preſſe it upon the wound, with clothes wet in Oleum Benedictum one part, and Magno Liquore three parts, mixt together, as hote as you can ſuffer it. And upon the cloath lay the powder of Mille-foyle, and this then ſhalt doe once in 24 houres, and ſo that ſhall helpe them quickly: giving you great charge that you change not your Medicine; For it mundifieth, incarnateth, and healeth the wound without any further helpe, for I have proved it an infinite and many times.

Of Wounds in the Armes, and their importances, and Medicines.

WVounds in the Armes are dangerous, for that there alſo are a great number of Sinewes, Cartylagines, Weynes, Muſcles, and other dangerous things, as it is well ſeene in wounds in the armes, how that thereunto runneth abundance of humours, and there commeth alteration, Inflamation, and Impoſtumation, which hurteth the Patient much. Therefore in this caſe, I will ſhew thee a rare ſecret, wherewith thou ſhalt helpe any ſort of wound in the Arme, without any alteration, and with a little paine, and the ſecret is this,

Dyette the Wounds vpon the vpper parts with our Magno Licore, being warme, with the ayre kept out of all, and that once a day, and no more, and in the change your Medicine; for with this thou mayest helpe all Wounds in the Armes with great speed, and it is one of the greatest secrets that can be vsed for the Wounds in the Armes: and proued by an infinite number.

Of Wounds in the Legs, and their parts.

WOunds in the Legs are not a iot of the same quality as those in the armes, because the Legs are of their proper quality and nature, compounded of such like substance that the armes are: that is, in Sinnes, flesh, Muscles, Veynes, Bones, and Wemes: And these, when they are offended or wounded, are very perilous, because vnto them runneth great quantity of humours, and in the Legges are certaine places needfull (as men say) as the vnder part of the calfe of the Leg, and the inside of the inner part of the thigh, the ankle, and the face, are all places troublesome and curious to heale when they are wounded, and therefore to heale them according to the manner of the Antients, it were great trouble to the Chirurgion and pity to see the paine of the Patient. Wherefore in any wise vse not the Medicines of the Antients. But when thou hast occasion, ioyne vnto the skill of thy Art the vse of these Medicines, our Quintessentia, Balsamo, Magno Licore, Oleo di Rasa, Oleo Benedicto, Oleo Philosophorum. Any of these, or such like, which are incorruptible, which by their proper quality immediately penetrate, pierceth to the bottome of the Wounds, keepeth the flesh in his naturall Calidite and humidity, preserueth from putrifaction, and naturally vniteth the parts to ioyne and grow together, and that in a short space. Wherefore consider well, which worketh better Effect, ours, or the Antients, and vse them at thy discretion.

A Discourse upon old Wounds, which are not yet healed; with their Remedies.

WHen that Wounds are all healed, and that there commeth Inpostumations, and that the part of the Wounds be inveterate and full of paine, then use this secret of our Invention, which hath never yet failed nor deceived us, nor yet of our time, but of us. Then you shall take a cane, with the Wounds teeth, and shall wipe and rense them, and then wash it with our Quintessentia Vegetabile, and Water it well therein, for that the said Quintessentia doth open the Pores, and subtiliateth the matter, and chiefly the paine he commeth away.

This being done, annoynt it all over with our Aqua Vitæ, and this done, within three dayes the patient shall feele great ease, and in short time after he shall be whole. This is one of the most noblest Secretes that can be made: for it taketh away the blackness, healeth the Wound, and comforteth the place offended.

A rare secret to heale Wounds of Gunshot, Arrowes, or such like, in the Wars, when haste is required.

IF thou will cure these Wounds, presently joyne the parts together, and wash it with our Aqua Cerealis, and Oleum Balsamo, of our invention, and lay a Cloath wet in the same thereon.

To heale a Wound quickly.

WAsh the Wounds well with our Aqua Balsamo, and close it up, and thereupon lay the cloath of the Quintessence, and by this meanes thou shalt heale any Wound whatsoever quickly: For it hath proved in sundry cures, to my great credit.

To

To heale a Wound quickly, that is in danger of any accidents ensuing.

To stay the fluxe of Blood in Wounds.

spunging and Cleansing every day without opening the wound, and in short time it will remain well, giving you charge that the wounded person eat large no Straight Dyet, because gross meats being hard to digest the Ulcers, and that causeth the flux of blood,

Another for the same.

TAke, stitch the Wound close, then cast thereon warm bloud, and binde it fast what part, & let it remain foure and twenty houres: And when you unbind it, take heed you remove nothing, and cast thereon warm vigor bloud, and annoint it round about with Oleum Philosophorum Deterbinthina and Cera, and binde it again other foure and twenty houres, and then binde it gently, and annoint the wounds with Oyle of Frankincense, and in short time it will be perfectly whole.

A defence to be layd upon Wounds.

TAke perfect Aqua Vitæ of good Wine, what quantity you will, and put therein Epithem, Spikenard, Vitriella, and Bitonie, and then let it stand certaine houres close stopped, and when ye will use it, wet a cloth therein, and lay it round about the Wounds, and then shall helpe the patient, to the great satisfaction of the Patient.

A Secret Powder for Wounds.

TAke Bitonie, Sothern and Lenten, Spikenard, and Vitriella, and beate them well together, and strew it upon the wounds, and cover them the second time it is strewed, and it will helpe it soon amends.

To make a resolutive Plaister of great vertue. This Plaister is to resolve Tumours and hardnesse, if it bee layd thereon very hote, and when it is cold, to lay on another, and thus you shall doe till the hardnesse be resolved: and it is made in this Order.

TAke common Allies, that are well burnt and white, and finely searced, one pound, Clay beaten in fine powder halfe a pound, Earth-worms a quarter, all these in an earthen dish on the fire untill they be of a liquid substance, and that ye shall lay upon the place grieved, as hot as ye may suffer it, and change it growing cold, and ye shall see it worke a marvellous effect. Moreover, when the Pestilentiall humours doth appeare, let him be bathed in the same, remaining very hote, and in foure and twenty houres ye shall be holpe, if ye be first well purged: for this is a great secret which I have revealed. This most Pestilent, is (as it were certaine spots) like those which we call Goose tokens, the which commonly come to those that have the Pestilent Feavers.

To make a maturative Plaister of great vertue. This maturative doth open an Impostume without Instrument or paine. And the order to make it is this.

TAke the yolke of Egges, two ounces, white Soft Unctuous

A Com-

A Compoſition of great vertue againſt all Ulcers and Sores.

TAke Oyle of Vitriol that is perfect, as much as you will, and put it into a Glaſſe, with as much Oyle of Tartar made by diſſolution, and ſo let it ſtand tenne dayes: Then take one ſcruple of that, and one ounce of pure Aqua Vitæ, and mixe them together, and therewith waſh the hollow Ulcers, and they will ſeale in ſhort time. It helpeth any crude humor of blood or fleſh that is called the ſpell-quitty by nature.

A Note of a certaine Spanyard, wounded in the head at Naples.

THere was a certaine Spanyard called Samora, of the age of foure and thirty yeares, of complexion Cholericke and Sanguine, who was wounded in the left ſide of the head, with inciſion of the Bone. Alſo ye ſhall underſtand, that in Naples the ayre is moſt ill for wounds in the Head, by reaſon that it is ſo ſubtill, and for that cauſe the Doctors did feare the Cure; nevertheleſſe I preſſed him with our Magne Licore, and Balſam Archeus, keeping the wound as cleane as was poſſible, applying it every day to the wounde, and ſo in foureteene dayes he was perfectly whole, to the great wonder of a number of Chirurgions in that City.

For to heale Hurts and Wounds.

TAke the white bare and fleſhy peare tree, and when they be ripe, take and ſcrape them, and take old Barreſmen greaſe and freſh butter, and mingle the Juice, the ſpoile and the Core all together, and make a plaiſter thereof, it is a ready healer.

To stanch the blood of a Cut.

TAke a good handfull of Nettles and bruise them, and then lay them upon the wound, and bind a cloth, and it will stay presently.

Another for the same.

TAke Dogs dung hot from the Dog, mingle it with Honey, and lay it to the Wound.

For to staunch the blood of a Wound.

TAke a Linnen cloth, and burne it to powder, and binde it to the Wound or Wayne that is hurt.

The Lord Capel's Salve for Cuts or Knocklings, commming of Rubbings: It is also good Lip-salve.

TAke a pound of Hog-butter and clarifie it, then take the grossest thereof: also take three ounces of English wax, and two ounces of Rosin, and clarifie them by themselves, then temper them all together, warm it as hot as you can, and after keep it in the Cake, or otherwise as your Selfe.

For to draw and heale a Cut.

TAke the Juice of Houseleeke, the Juice of Bugle: of each a quantity: take old Hogs grease unwrought, Sheeps Suet, Wheat flour, of each a like quantity, Sodden oyle, Turpentine, half a little, stamp all, and temper a little Salt, and lay a little into the Cut, and put it in the Cut, and then lay a Plaister over it.

A Salve for fresh Wounds.

TAke the Yarts, gentle and Turpentine, of each three Ounces: oyle of Roses, three ounces and a half, of each one ounce, and so make your Salve.

A Salve that cleanseth a Wound and healeth it.

TAke white Turpentine, unwashen three ounces, the yelke of an Egge, and a little Barley meale, and so make a Salve.

To kill dead Flesh.

TAke the Juyce of Dandelyon, and the yelke of an Egge, Whyte Copperas dolmer, a spoonefull of Honey; and mingle all these together, and dry it into the Sunne, of powder make a Plaister, & fire, power it upon, till you see the time.

A Playster for old Sores.

TAke 2 ounces of Cotle, one ounce, oyle of Roses five ounces, [illegible] and so make your Plaister accordingly.

For Canker, Fistula, Warts, or Wounds.

TAke a Cushow and a knife of convenient Whyte, and a yeeke of Egge, and such Herbs, and make thereof a Cushow of like size as the wound is, and so lay it on the sore, and so after such Cushow, and Oyntment aforesaid: now for to all these, and let your powne be to grant, that if the little mage then pulle full, and

when it riseth in the seething, stirre it vp and down with a ladle, that it runne not ouer, and let it stand thus foure houres till it be clere, and all that is clere straine it through a good thicke Canuis bagge, and then put thereto a quarter of a pinte of Aqua vitæ, and lay it vp for your vse, and vse to annoint your wounds aforesaid.

A Salve for any Wound.

TAke Yoong Arse, Sperage leaues, Sage, Betonie, and Garden Gallingale, of each one handfull, stampe them, and strayne them, then take two pintes of Oyle Olyfer, one pynt-wyth of Aqua Composita, and an Vre-gall, meye them all together, and boyle them moderately vpon the Imbers, and so make a Plaister.

To helpe the Ache of a Wound.

TAke Rose leaues, Camphire, Saffron, with old Swines grease, and stampe them together, straine the iuice and apply it plaisterwise.

To heale Wounds without Plaister, Salue, or Ointment, except it be in the Head.

STeepe Swines grease with Rose water, and wash the wound therewith, and vse it, it it heale too fast, put in the iuice of Nettles a little, Hysop and Sage and put in whyle the wounde is raw is very good.

To heale a Wound that no scarre or print thereof shall be seene.

TAke the iuice of Grasse, and put it into the wound, and it will heale without any scarre, (but it is best to vse a little more then the wound requireth) and it will heale the sooner.

OF THE BATH OF *Bathe, in England.*

PART V.

The rare Treasure of the *English* Baths.

Written by WILLIAM TURNER, *Doctor of Physicke.*

Gathered and set forth for the Benefit and Cure of the Poore sort of people, who are not able to goe to the Physitians, by WILLIAM BARAS, *Physitian in Physicke.*

CHAP. I.

Wherefore, seeing that I have writ of the Baths that are in forraigne Countries, therefore I thought good to shew the vertues of our owne Bathes: For if they be able to helpe mens Diseases, what shall men need to goe into farre Countries to seeke that remedy there which they might have at home.

The Bath of England is in the West Countrey, in Somerset-shire, in a City called in Latine Bathonia, and Bathe in English, of the Bathes that are in it. This City of Bathe is fifteene miles from Welles, and fifteene miles from the noble City of Bristowe. The chiefe matter wherein these Bathes in this City have their chiefe vertue and strength, after my judgement is Brimstone, and of my judgement are divers other, which have examined them as I have done, when I was at the Bathes with certaine men diseased of the Goute. I went into them my selfe with my Patient, and brought with of the place next unto the spring, and out of the bottome, slyme, mud, bones, and stones, which altogether smelled evidently of Brimstone, if that a man may judge the matter of the effect, may gather that Brimstone is the onely matter in these Bathes, or else the chiefe that beareth rule in them: for they dry up wonderfully, and heale the Goute excellently, and that in a short time, as unto divers others, one Miles Somelines, one of my Lord of Sommersets Players can beare witnesse: which things are no light tokens that Brimstone beareth the chiefe rule, seeing that neither by smelling nor tasting, a man can see no other matter or slyme to reigne there.

If there be any thing lightly mingled with the Brimstone which I could not perceive, it must be Copper. For whilest I walked about the fountaines, out of the which the Bathes doe spring, I found here and there little pieces of Copper earth and stones, mingled with Copper, but I could by no meanes perceive, that the Bathes had any notable quantity thereof: from seeing that there cannot be found any other slyme or matter, to be the chiefe ruler in these Bathes then Brimstone,

the

we may gather, that these Bathes are good for all those diseases, which the ancient Physitians write, that all other Bathes, whose cheefe ruler is Brimstone, are good for.

Before writting of naturall Bathes, wherein Brimstone is either the onely spring, or matter of them, or cheefe matter thereof: I will first set forth hereafter. The Bathes of Brimstone for drinke Anicen, though the payne that a man hath in drinking to gor all into the hole, and wherin he commeth, he can either use little or nothing. They scowre and cleanse the stomake: wherefore they are good for the white Morphew, and blacke, for the Leprosie, and for all Scabs and Scurffes, for old sores and hot ones, for the falling of humors into the joynts, for an hardened Milt, or the Cake in the left side, for an hardened Liver, for all kind of Palsies, for the Sciatica, and for all kinde of itch or itching. But the Bathes of Brimstone hurt the Stomacke and marre it: thus farre writeth Avicen.

Agricola in his Bookes of those things which grow out of the earth, writeth of the Bathes of Brimstone. The Bathes of Brimstone doe soften the sinewes and hot heate, they are good therefore for Palsie, for places pulled in too much, or stretched too farre forth: for the shaking or trembling of any member, and they swage ache, and draw out swelling of the ioynts, and bring and scatter them away. They are good therefore for the Goute in the hands, for the Goute in the feet, and for the Sciatica, and all other diseases in the ioynts: they swage also the paines in the Liver and Milt, and bring away the swelling of them both: they scowre away tetchines, and heale Morphew spots, and blemishes: but they hurte and overthrow the Stomacke. Men seeing (as I said before) our Bathe of Bathe, have their bettes of Brimstone, that are diseased in any of the above named diseases, may (by the helpe of Almighty God) be healed there.

Many other Bathes of sundry sorts have been known, even about a thousand yeares, either the vniuersalle, or the vniuersalle

and

some of the Physitians, which have been in times past greatly to be reproved, because either for lack of learning, and so not the vertues of these Bathes, or else for covetousnesse, would not send the sicke folkes, whom they could not otherwise heale unto the bathes. For all men can tell, very few in times past have been by the advise of the Physitians sent unto the Bathes, but now in this our light and learned time, after that so many learned Physitians have so greatly commended these bathes, I doubt whether the niggardly liberality, or the unnaturall unkindnesse of the rich men of England is more to be blamed, which receiving so many good turnes of Almighty God, will after that they know that the bathes are so profitable, not bestowe one halfe-penny for Gods sake upon the better ease and amending of them, that the poore sicke people that resort thither, might be better and easier holpen when as they are there. There is money enough spent upon Cockfightings, Tennis playes, Parkes, Banquettings, Pageants, Playes, and feasting onely for a fewe time, that pleasure of three or foure persons which have no need of them, but I have not heard tell that any rich man hath spent upon these notable bathes, being so profitable for the whole Common-wealth of England one groate these twentie yeares.

He that hath been in Italie and Germany, and had sicke bodies carefully and diligently, the bathes are trimmed, and appointed there in divers and fine places, would be astonished that any stranger which had sicke the bathes in forraigne lands should looke upon our Bathes, for he would thinke that the stranger should arrive in Englishmens of these times, of grosse sicke and beastly understanding, because we cannot trim our Bathes no better: of unthankfulnesse, because we use so slightly regard so high and excellent gifts of Almighty God: of beastly filthinesse, because we bathe promiscuously both the men and the women, which they are in bathing, the better them contrary both unto the will of God and man, to goe together like unreasonable beasts, to the destruction body of boy

and

and seale of very many.

If there be any liberall Duke, Earle, Lord, Knight, Esquire, or other gentle, or no gentle honest man, that will bestow any cost upon the bettering and amending of these Bathes, I will for my part, besides I have no store of other riches, helpe the poore as farforth as I can with my counsell, which is this.

First and before all other things, my counsell is, that every Bath have an hole in the bottome, by the which, the stopple in time of need, the Bath should be cleansed and scoured every foure and twenty houres, at the least once, and that I would advise to be done at eight a clock in the afternoone, that against the morning it might be full of fresh and wholesome water: against the time the sicke folke come to it in the morning, and so should they be a great deale sooner healed of their old diseases, and in lesse jeopardie of taking of new, which may easily come into a man, if he goe into a Bath, wherein a sicke man, namely if he be sicke in a smitting or infective disease, hath continued.

It were also meete, that every Bath had a Covering about it, or at the least it should be builded, that in the time of foule weather it might be covered. Notwithstanding I would least two places should be open, that the Vapors might goe out, that they that have ill heads be hurt with the Vapors which are to much holden in. I thinke also that it were necessary that cave, chaire, or else mosse be builded right over some part of the first or principall Bath, that some of the dregges and other which would not gladly be seene in the Bathe, might ever have (as often as they need, fresh water to wash them) though an hole, [illegible] come to light, for oftentimes in Masses of [illegible] with all speede, that not one drop of the water [illegible] in the Bath have opportunity fall in another into the principall Bath, but as conveyed out privily after [illegible]

For the [illegible] surely to write, it were best that the Lords [illegible] that onely a Bucket might goe downe into the Bath, taking that little portion (whereby

water may be drawne vp through, to serue them for the vse of them. And such a worke might be deuised to draw water through, that it might serue for bathes in seuerall Chambers aboue, or aboue. There were also necessary, that some of the Pipes, through the which the water is conueyed, were put by the bottle, after the manner of a Limbecke, that they might be put by the water, after such a manner, that the bats thereof might drine hote upon certaine places of mans body: For this manner of refreshing of the hote vapours, is much better for some kind of Diseases, then the water it selfe is, therefore these two are not to be forgotten. Also were also necessary, that not onely certaine few rall bathing places should be appointed for seuerall vses, but also that others should be appointed for such persons generally, as are sicke in bathing, fasting, or both, as vncalled.

For the more, because Almighty GOD hath created many Herbes, Stones, Gummes, Spettats, and Medicines, of diuers other things, principally for man. It is to be thought that his Will is, that the same should sometime serue such Creatures of his, as man cannot well want: wherefore as it is well done, that Herbes and Medicines made of diuers other things, should be giuen to the Beasts that serue us, so that I thinke it were not amisse, if that we among the Baths, after they haue serued man, for whom they were principally made, serue also to other Bodies: for performing wherof, I would wish that one or two Baths in some conuenient place, might be vsed one from time to time of the better sort for the poore, I meane of Women, [illegible] the Legs and [illegible] the belly, and that [illegible] higher in the water: [illegible] if that [illegible] the other [illegible] as shall in reason be fit, the water [illegible] to the poising in, or letting out of the water.

Certaine Rules to be obserued of all

Before ye goe to the Bathes in any wise ye must goe to some learned Physitian, and (as it were by the bridge of the telling what Complexion ye are of, and) what infirmity ye be troubled withall, he may the better appoint you such Dyet as shall be most fit for your Complexion and sickness. Let no man enter into the bath before he have purgation (taken after the advice of some learned Physitian, for if any man goe into the bath unpurged, he may perish better some hours after: & if the cold humor ascend, he commonly dyeth most commonly with those accidents. Then ye ought to the bath with [illegible]

[illegible] may not goe into the bath, if he be [illegible] you are come to it, but you may with a wet [illegible] goe into the bathe.

There is no time of the yeare that is more fit to goe into the most part of all the bathes, then [illegible] and September, but the drying [illegible] time is, [illegible]

The best time of the day is an houre after the rising of the Sunne, or [illegible] before ye goe to the bathe, if your stomach will suffer you, ye must [illegible] at the least halfe an houre before you goe into [illegible]

But you must [illegible] bathe at the time, [illegible] [illegible] [illegible]

in the head in the Bath, as divers reasons may be laid to prove the same.

When you come out of the Bath see that yee cover your self well that ye take no cold, and dry off the Water on your body with warme cloathes, and goe by and by into a warme bed, and sweat there if you can, and wipe off the sweat diligently, and after what you sleepe but yee must not drinke any thing untill dinner time, except yee be very faint: then ye may take a little Sugar candy, or a few Raisins, or any such thing in a small quantity that will slake thirst: for Galen in the 14 De Methodo medendi, commandeth that a man shall not eate nor drinke by and by after the Bathe, untill he hath slept after his bathing.

After that yee have sweat and slept enough, and be clearely delivered from the heate that you had in the Bathe, and afterwards in the Bed, then may you rest and walke a little, and then goe to dinner, for by measurable walking the vapours and windinesse that is come in the Bath is driven away.

If the Patient cannot walke, then let him be rubd quickly, and if he can suffer no rubbing, then at some time it were good to take a Suppositorie, either of Cote or of a beete, with a little Salt upon it, or a Suppositorie of Honey, or a Suppositorie of a Flower delice, or of salt Bacon, or white Sope.

After all these things, then shall you goe to dinner, but you must neither eate very much and meate, nor any evill meate at all. And likewise you must rise from the Table with some good appetite, so that you could eate more if you would.

The meates that are commonly of all Physitians allowed that write of Bathes that belonggeth to Bathes are, Bread of one dayes baking, or two at the most, well leavened, and throughly bakes, small Birds, and other Birds of the fields and mountaines that are of easie digestion, but meates rebounding you must not touch, Veale new, Cleake and Mutton of a Lambe of a yeare old, as in like Cranes, Pheasants, Partridge, Capons, Chickens and young [illegible] meates, that are soddin and rosted, are like Beefe and [illegible] Custards, Pyes, and Pastries, and such

fushlike meates, Cherries, and all such fruits, Garlicke, Onions, and all hot spices, and all cold meates, as are the most part of Fishes: howbeit, divers may be well allowed, so they be well dressed.

Spike is not to be allowed much: but if that the Patient be so greedy of it, that in a manner he long for it, then let him take it two houres or three before he take any other meate, and he must drinke after it.

White wine that is small is allowable, or Wine being delayed with the third or fourth part of sodden water, according to the Complexion of the Patient: some use to keepe them still in strong Wine, when as they can get no other drinke.

Wonders that in the bathe ye drinke any waters, and especially cold waters, and so should ye forbeare from all things that are presently cold, namely, when ye begin first to eate and drinke. Eeh therefore both your meate and drinke be in such temper, that they be not cold but hoting, lest when as ye are hot within by your bathing and sweating, the cold drinke sinkeing into some principall member and part it.

They that are of a hote Complexion, and of an open nature, and not well fastened together, ought not to tarry to long in the bath, as other ought that are of colder and softer complexion.

If that any man have his meate three houres to be eaten with him, he may not drinke any thing, before he a great draught or little Mazling water, or water tempered with the fourth part of the juyce either of limes or white Pomegranates, with a little Ginger: a man may lie by in bed, a little Almonds, with Water and Sugar. If he have no stomake to the Pinetree, eate in the Morne.

Annointing that is very needfull, by ancient men used to have after dinner, an houre and a halfe after that he is risen from the Table, he may take a reasonable sleepe.

All the time that a man is in the bath, he must have his head close from all weather, and if he must have a medicine, after the counsell of divers learned Physitians, and from the place

of

of foule water, as Paracelsus and Alcardus would, namely, if they come out of the Chimbleyes.

It were meete that in every foure and twenty houres the Bath should be lasten out, and fresh water receiued into the pit againe, for so shall you sooner be healed, and better abide with lesse ieoparay, tarying in the Bath.

It is most meete for them that haue any disease in the head, as a Cathaire or Rheume, comming of a moyst cause and not dry'd. For them that haue Palsies, or such like diseases, that they cause a basket to be holden ouer their heads, with an hole inuit, of the bignesse of a mans little finger, about foure foote aboue their heads, so that by the Reede or Pipe made for the purpose, the water may come downe with great might vpon the mouth of the Bath: if they haue the Cathaire, and vpon the nape of the necke, if the Patient be sicke of the Palsie, or any such like disease.

The clay or ground of the Bath is better for the Dropsie then the water alone: it is also good for inueterate Vlcerated, and hard places, and for all old and diseased places, which cannot well be healed with other medicines: The manner is to lay the ground vpon the place, and to bind the same against the hole fasten, or a narrow sore, vntill it be something dried, and then to smeare it ouer with the substance of the Clay, with the water of the Bath: this may a man doe as oft as he list. Some Physitions consider, that but twice the bathings, when a man is twice bathed euery day, in the time that the Patient is out of the bath, to vse his plastering with the Clay: but if the patient be very tender, I counsell not to goe twice into the Bath, notwithstanding, to bee content with the plastering of the ground or clay of the Bath.

It were good that they which cannot tarry long in the Water, or are not able, or else to take some with them some of the ground, and there occupie it as is aboue said.

Here nevertheless let no man, which reckon that the hote bathes are more profitable by farre then the Warme, is much more

mightier then the water of the bath is, and Castrum: therefore it were well that they which have any Dropsie, and especially a Tympanie, should sit over such a place of the Bath, that they might receive into the most diseased place, the vapour of the bathe, either by an holed Stole, or by some other such like manner of thing, well devised for that purpose.

If any poore man by the heate of the dryenesse of the Bathe cannot sweate enough, let him eate Lettice, or Purslaine, or the seedes of Poppy, called Chesbowle, in some places of England, or let him eate Sugar and Rose water together: let this be done at night. He may also if he cannot get the aforesaid things, eate the Violet leaves and Mallowes, and bathe the bitternesse parts with that they are layed in. These are remedies for poore folke that are not able to have the Physitian to give them counsell; but the rich use such remedies as their Physitians shall counsell them.

If any poore man be vexed with any unsufferable thirst, let him take a little Barley and bathe it long, and put milke to water unto it; or let him take the iuyce of Damsons, or eate a little of it with a little Suger.

If any poore man catch the Head ache, let him take a little Nitre melone if he can get it, or Cucumber seed: but if he can get none of these, let him take the water of Endive, and beate it with Vineger, and Rosewater, or with the water of Violets, or Nightshade, or with any of them, and a little Vinegar, and lay them in a cloath into the temples of the head and forehead.

If any poore man be troubled for want of sleepe, let him take a Pillowe made with Mallowes, Water and Violet leaves, or let him eate the Prunes with Barley a good while, and Raisins, putting away the stones, and eate of them at least foure or five nights together, made of water, either of Endive, or Violets, or Lettice, or of white Poppy, or of the Moone.

If any man sweate too much, let him use often washing then he was before, with Vineger or Rosewater, and let the same

eate

Thanks be to God for all his Guifts.

A Briefe Treatise of Urines, as well of Mans Urines as of Womans, or judge by the Colour which betokeneth Health and which betokeneth Weakness and else Death.

PART. VI.

IT is shewed, that in the foure parts of the [illegible] stretcht sinewes and Veins [illegible] Bladder, in what manner [illegible]

[illegible] Reddent Bubbles doth signifie [illegible] else it betokeneth that [illegible] unlesse remedy be found; but Bubbles not Reddent [illegible]

Bubbles cleaving to the Naturall, signifieth the [illegible]

plant

plant with a bill hanging.

[illegible]

Choller. And if it continue it will cause an Impostume, the which will ingender the Stone.

[illegible]

If your Urine be thicke, it signifieth putrifaction.

If you finde matter and corruption in the Urine, it commeth from the Lungs sometimes from the Liver, and it may come from breaking of some Impostume, but for the most part it commeth from the Ulcers of the Bladder of the Reynes, or from the passages of the Urine, when the Urine is troubled in the bottome and thereby he hath a paine in his lower parts and especially in the parts aforesaid, when he maketh water, and chiefly in the end of the yard, and commonly there is with this the Strangurie which is hardly to be cured, unlesse it be in the beginning.

If it come from the Reynes, there is paine in the Loynes,

[illegible]

If from the Liver, the paine is under the right [illegible]

If from the Lungs, the paine is about the [illegible]

[illegible]

[illegible]

[

A little Vrine all Fleshie, betokeneth of the Reynes: who pisseth Blood without sickneſſe, hée hath some Veyne broken in his Reynes.

Vrine that is ponderous, betokeneth that the bladder is hurt.

Vrine that is bloody in sickneſſe, betokeneth great evill in the Body, and namely in the bladder.

Vrine that falleth by drops, stones, as it were great boules, betokeneth great sickneſſe and long.

If white gradell doth issue forth with Vrine, it doth signifie that the Patient hath or shall have the Stone ingendred in the Bladder, and there is paine about those parts.

If the gradell be red, the Stone is ingendred in the Reynes of the Backe and Kidneyes, and there is great paine in the small of the Backe.

If the gradell be blacke, it is ingendred of a melancholy Humour.

Note, that if the gradell goe away, and the Patient find no ease, it sheweth that the Stone is confirmed. Also know ye, that if the gradell goe away, and the paine goe away like wise, it signifieth that the Stone is broken and voydeth away.

Womens Vrine that is cleare and shining in the Vrinall like Silver, if shee cast out, and if she have no talent to meate, it betokeneth she is with Child.

Womens Vrine that is strong and white with clowding, betokeneth sickneſſe in the Reynes, in her secret Receipts, in her chambers full of evill humours, and of sickneſſe of her selfe.

Womens Vrine that is bloody and cleare as water under, betokeneth Headeache.

Womens Vrine that is like to Gold cleare and mighty, betokeneth that she hath lust to man.

Womens Vrine that hath colour of stable cleansing, betokeneth her to have the Feaver Quartaine, and shée to dye the third day.

Womens Vrine that appeareth as colour of Leade, if shée be with Child, betokeneth that it is dead within her.

Hereafter followeth all the Vrines that betokeneth Death, as well the Vrine of Man as of Woman.

IF a hot Ayre, one part red, another blacke, another graine, another blew, betokeneth Death.

Wine in hot ayre, blacke, and little in quantity, betokeneth Death.

Wine coloured all ober as Leade, betokeneth the prolonging of death.

Wine that shineth cleare and right bright, if the skin in the bottome shine not, it betokeneth death.

Wine that in substance hauing flotting aboue (as it were a darke) sky signifieth death.

Wine darkly shining, and darke with a blacke skin within, betokeneth a prolonging of death.

Wine that is the colour of water, if it haue a darke sky in an Ayre, it betokeneth death.

Wine that hath dregges in the bottome medled with blood, it betokeneth death.

Wine blacke and thicke, and if the sicke loath when he goeth to the stoole, and when he speaketh ouerthwart, or that he understandeth not aright, and these sicknesses goeth not from him, it betokeneth death.

Here

Hereafter followeth sundry VVaters and Medicines, meete for Physicke, and Chyrurgerie, As also Oyntments and Plaisters.

PART. VII.

A Man may governe himselfe, at foure times in the Yeare, so that he shall have no need of Letherall, as thus: Ver, beginneth the Eight Ides of March, and endeth the Eight Ides of May, at what time wareth the good sweet juyce of Sanguine through good meates and drinkes, and good savours. Summer doth begin the Eight Ides of May, and endeth the Eight Ides of June, at which time beginneth the bitter juyce of Choller, then use cold meates, and drinkes, and forbeare women.

Autumne harvest, beginneth the Eight Ides of June, and endeth the Eight Ides of November, at which time wareth Melancholy, then be purged by a Medicine Laxative, and afterward use light and digestible meates and drinkes, such as encrease Sanguine.

Hiemps Winter, begynneth the Eight Ides of November, and endeth the Eight Ides of March, at which time wexeth fleagme, through weakenesse of humours, and corruption of Ayre, then the pole beginneth to grow, then beate is in the bayn then is pitching in the floss, then we eat meate and drinkes, as Pepper, Ginger, and Wall nut tree.

Letchcraft is Chirurgery, to beale man of all manner of sickenesse, and to keepe him whole, so farre as craft may. Letchcraft is in two manners, that is both Physicke and Chirurgery.

Letchcraft and Chirurgery eyther of them hath two parts, viz. Theozicke and Practique. Theozicke to know and practise to worke, the grounds of Theozique. Theozicke is to know the Elements, and humours that commeth of them, which is for mans health or against it: Letchcraft teaches by causes, effects, and Signes, Signes to know the causes and effects: and therefore I treate of Signes, and many Signes doth belong to Physicke and Chirurgery, as Crisses, Urine, Pounces, Vomits, Siege, and other.

Chirurgery is in Woundes, Impostumes, and Algebra, and Chirurgery holdeth foure parts, viz. Woundes and Impostumes, Algebra and Anthonce. Antidotary is the fift: which is a kind of Salues against all kind of Sores that belongeth to Chyrurgery: Algebra is broken bones, and bones out of joynt: Antidotary of Chirurgery is in Waters, Powders, Dyles, Ointments, and Emplaisters most principall, some must be repercussive, some Soleficative, some Maturative, some generative, and some Corosive: Anatomy is to know the Body of man, thorow out, and all his members both within and without, this members hath every manner of man, viz. principall, and officiall, and foure principall every man hath, viz. Braine, and heart, Liver, and Stones, the Braine hath the head and necke: the heart hath the Lungs, Weasell, and Pypyfle: the Liver hath the Stomacke and other instruments belonging to the Reynes, as Guts, Gaule, and the Belle Mayns, and Milt, the Milt upon the left syde, and the Gaule upon the Liver: the Stones hath Raines,

Raines, Blauders, and other Pryuities: and these are the foure principall members: Braine, Heart, Liuer, and Stones, and without Braine, Heart and Liuer, no man may liue: and without Stones may no man engender, bycause things in the Stones is cause of engendring, [illegible], Kind, and Humors: Heat commeth from the Liuer, Spirit from the Heart, and Humors from the Braines, that man is made of, if any of these foure be faulty, that man may not as he should kindly engender: These foure vertues are rooted in the Liuer, viz. Attractiue, Digestiue, Remoouing, Expulsiue, Retentiue, and Assimulatiue, that is in the English, drawing, and breaking out, putting, holding, and liking: For first, Nature trauers in that which it needeth to liue by, and then all to breake it, and then departeth the good from the bad, and holdeth to it the good, and then draweth the good to all the members of the Body: Officiall members be those, that haue certaine Offices in mans body, where euer they be, as the Eye to see, the Eares to heare, the Hand to touch, the Mouth to speake, the Feet to goe, and many such other. Also such are called members as branches to the principall to the officiall, as the Arme, or Legge, that roteth in the principall and branches to the officiall: and so Nerues, Arters, Veynes, Ligaments, Tendons, Bones, Cartilages, and Gristles, Flesh and Skinne to teach them their Offices: But Nerues, Veynes, and Arters be made in a trail for they be Tuelles and Rules of all other Nerues comming from the Braine, and Arters from the Heart, and Veynes from the Liuer into all the body: Nerues giueth to the Body feeling, and mouing, and Arters leading, and Veynes increasing. A Veyne hath but one Tunacle and an Arter hath two, in the one runneth blood, and in the other spirits, and all bruting Veynes be Arters, the which [illegible] Pulses, and all other be simple Veynes, and all such members hauing [illegible] alone are nourished [illegible] and their nature is superfluous but hath to [illegible] and therefore it may be lodered be it neuer so much cut, but the other said members because their nature is spetuous, may neuer be lodered if

they be much cut. And thus much at this time I say of Anatomy.

And now will I speake of Woundes, which is the second part of Chirurgery, one of these foure intentions hath every Chirurgion. The first is, to conteine that, that is evill, loose: The second is, to loose that, that is evill contained: The third is, to take away that, that is too much: The fourth is, to increase that, that is too little. In these foure entents standeth all Chirurgery. The first is in Woundes, the second is Impostumes, the third and fourth Algebra holdeth: Woundes be divided manners, Simple, and Compound: Simple in the flesh alone, and compound in seven manners. There be vii. things that letteth a wound not lightly to heale, viz. Empostumes diseased, hollownesse, or biten by a venemous Beast, and these letteth a Chirurgion soone to heale a wound, and if a Sinew be cut or pricked, or wound to the Bone, or if the wound be hollow, or else diseased with a Fever, or bruised, or made by venemous Beasts, then myght then not as then wouldest close up a wound, and if a wound lacke all these seven things, then it is simple.

Medicine is Artificiall, both Phisicke and Chirurgery, to helpe and to keepe mans body, as craft and nature may, and every one of them hath first his Theoricke, perfectly to know and afterwards his Practique, cunningly to worke: the grounds of both his Qualities, Elements, and Humors, and signes most needfull both of Urine and Pulses.

The Nine Tastes.

SAlt, sharpe, and Bitter: Sower, Savory, and Eager: Sweet, Wallowish, and Fatty: Three of them be of heat, three of Cold, and the last three be of temperature, clenseth, heateth and closeth: Temperature delighteth people. Annis, Ginger, Licorice wood, and Suger: these be Examples: a cut raweth, waseth, and slepeth, and Nature there against ri-

peth, and twineth and putteth out: make your medicine such, that for one puttingent, double tweting, and foure typing. Melancholy is dry and cold, sower, and earthly coloured, his Wine is thinne and discoloured, his Pulse is straight, and short in digestion, and full stomacke, and blonnesse, and sower belching, swelling wombe, and lives, hairy brest, and shaggy limbes, and Melancholious Wine commeth of a paling wench that lacketh her flowers, or have them not as she ought to have. Flemme, cold and moyst, white, and weake in colours, his Wine is discoloured and thicke, his Pulse is short and short, rare Generation, and fall, dull blood, and drivelly, watry mouth, much spitting, heavy head, and shaggy, and weakly, and cold hands and feete, and namely in the Night: Sanguine is moyst, and hot, sweet, and ruddy coloured, alway his Body is full of heate, namely in the Meynes, and they be swelling, and of face he is ruddy, and in sleepe he sweateth very: Medicine for him is bloud let upon the Currall or Liver Meyne, and simple diet, as Lyon, Mutor, Orewell, and sodden bread. Choller is hot, and dry, yellow, greene and bitter, his Wine is discoloured, and thinne, his Pulse is long and straight, many watry, heavy head-ache, and thirst, bitter mouth, and ever ringing eares, and much gnawing in the wombe, and other whyle costiffenesse, and burned Verge, and vomit, both yellow and greene, as is that colour.

Each Humour may rayned Privee or in Interpraine, and then the Wine is more coloured and the liquour thinner: and ever as that sickenesse vexeth, the Wine waxeth thicker, and the colour lower, till it come to Cyrrhus or the jade.

Melancholy continueth Quotidiane, and Flemme a Quotidian, Sanguine and Choller have ever Continuedes, the other tyde may be so, and otherwhile Interpolate, continue ever holdeth on, and Interpolate reketh otherwhile, continue is with the Meynes, and Interpolate is without the Meynes, both these wayes may be simple and alle compounde, simple of one matter, and one place, or compounde of divers places.

The

The Tertians of these Feavers be such as the Cholerick humour doth raign alone: Allowing they be stronger in Fevers and Impostumes then they be without, and therefore their Purging must be more distributed generally to purge Choler, Water, gratell, and Whey, and sloped Fish and Whey, and Almonds, with all other meats having whey, generall Purgations in Autumne and all the time as Prisanes and generall Purgations in Winter and all the time as Prisanes: and generall purgations &c. Desiccative &c. and generall

Signes of Sickness by Egestion.

If the Egestion be like unto Milke, it is an evill signe.

If the Egestion be like unto Ashes, it is an evill signe.

If the Egestion be like unto Bloud, it is an evill signe.

If the Egestion be like unto Liver, it is an evill signe.

If the Egestion be like unto Flesh, it is an evill signe.

If the Egestion be like unto Milke, it is a signe of death.

If the Egestion be not like Milke, it is an evill signe.

If the Egestion be not like Flesh, it is an evill signe.

If the Egestion be blacke as Inke, it is an evill signe.

If the Egestion be blacke and like Vinegar, it is an evill signe, there is abundance of Choller and paine in the Spleene.

If the Egestion be yellow, and like Saffron before the Body is replete with Choller and Corruption.

If the Egestion be like Frothes, shewes there is unquiet in the Liver and the Patient

If the Egestion be blood, there is Ulceration in the Guts.

If the Egestion be like Pearles, betokens pain of an extreame

If a man be in Lethargie, and [illegible] perceive

can

can be no strength but meere weakenesse.

If a man be costiue and cannot haue a naturall euction once a day, he cannot be long without sicknesse.

Signes of Life or Death by the Pulses.

SIgnes to names the Pulses, and there be twelue Pulses the which doe take their Originall at the vitall spirits: Two of which belong to the heart, the one is vnder the left pap, the other two lye in the Ioynts of the armes directly against the Thumbs.

The Braine hath respect to seaven Pulses, foure be principall, and three be Minors, the foure principall are two situate, in the Temples two, and one going vnder the Bone called the right Furkle, and the other doth lye in the corner of the right side of the Nose, one of the three Minor Pulses in the corner of the left side of the Nose: And the other two lye vpon the Mandibles of the two Jawes, the Liver hath respect to the two Pulses which lye vpon the Foot.

By these Pulses, expert Physitions and Chyrurgions by their knocking and clapping, doe iudge what principall member is diseased or whether the Patient be in danger.

If any of the principall pulses doe not beate truely, keeping an equall course as the minute of a clocke, then there is no perill to the Patient so best they keepe a true course, or pulse without any panie or trapping; which is to say, if the Pulse giue five knockes and ceate at the fifth knocke: or else seuen and pause at eight, or else knocke twelue and leape vnder the eleaventh, and begin at the twelfth, the Patient is in perill, else not, for it is not the swiftnesse, as to swift or tardie beating of the pulse, but it is the panting of the same contrary to its course, that the Patient is in perill.

In such cases let the Physitian be circumspect, and carefull for Simptomes in the Patient, let him sit vpright in his bed with pillowes, and let one sit at his backe to giue him

drinke and let the Patient smell to Amber greece or Rosewater and Vinoger, or else rub the Pulse with Aqua Vitæ.

Also, when you touch the Pulse, marke under which finger it strikes most strongest, as thus, If the Pulse under the little finger be feeble and weake, and under the rest more weake, it is a token of Death: But contrariwise, if under the little finger strong, and under every finger stronger, it is a good signe.

Also, if the Pole the Pulse under the fore finger, untill the eleventh stroke and it faile in it is a good signe, but if he beate swift and diuerely an euill.

OF WATERS.

Here followeth nine precious Waters, and first to make Water of Philosophers.

PART. VIII.

TAke Aloe, Pennyriall, Absence, Century, and breake them in a Mortar, and put them under the cap of a Stillatorie and distill them, and that water hath many vertues which may be proued by effects. Take Pimpernell, Rew, Waterfan, Wodwall, Aloes, and of the Stone called Lapis Calaminaris, and breake them, and lay them in the water of Philosophers, and let them be boyled together, untill the third part be wasted of the said Waters, and after the said water shall be strained through a linnen cloth, and then close all in a Viall of glasse,

glaſſe, nine dayes. This is a pretious water to drinke foure dayes together with a faſting ſtomache, for him that hath the Falling ſickneſſe, and let him be faſting three houres after, and this Medicine is in our iudgement the trueſt medicine againſt all manner of Gouts, and againſt Palſies, as long as it is not dead in the limbes or member of a man. Item, this water drunke in the morning, is moſt helping to Wounds feſtered, ſo that it be waſhed therewith. Item, this water drunke faſting, will deſtroy all manner of Fevers or Aches, of what manner ſoever they come to a man. And truſt to this Medicine verily, for it is the beſt Water for theſe diſeaſes aforeſaid that may be, as proved by the Philoſophers, for it is one of the nine Waters.

The ſecond Water is called *Potalis*, & *Aqua Dulcedinis Oculorum*, and it is made in this manner as hereafter followeth.

TAke Egrimony, Saturion, Celendine, and the ſtone called Lapis Calaminaris, and beate it all to powder, and Diſtill thereof water by an eaſie fire, and this water hath many vertues in it; for be the Eyes never ſo ſore, they ſhall be cured and healed with this water. Item, this water drunke with a faſting ſtomache, deſtroyeth all manner of Venome or poyſon, eaten and drunke, and cauſeth it to be caſt out of the mouth. Item, this water quencheth the holy fire, ſo that there be linnen cloathes wet therein, and layd on the ſore, but you muſt alſo note, that this water in fire is of blacke diſpoſition.

To make Aqua Vitæ.

TAke Iſope, Roſemary, Violet, Merden, Witony, Yearbe-Iohn, Penſeare, Plantan, Avence, Sage, and Fetherfoy, of each a handfull, and waſh them, and put them in a Gallon of

white Wine, and so let it stand all night cleane covered, and then on the morrow distill it, and keepe the water well. This water is good for the Megrim in the head, and for the Impostume in the head, and for the Dropsie in the head, and for the Feber in the head, and for all manner of Aches and sickenesse in the Head.

To make Aqua Magistralis.

TAke the rootes of Peonie, the rootes of Turpentine, the crops of Fennell, of Egrimonie, Pompkercle, Celandine, Reine, Chickweed, Pimpernell, Solsippenole, the tender leanes of the Vine, Eufrase, Holmehicke, Nenufer, Strawberry leanes, and Merken, of each alike quantity, and bray them in a morter, and put thereto good white Wine 9. dayes, and then put thereto a pinte of womans milke that doth nurse a man-child, and as much Wine of a manchild of a peare old, and as much pured Honey, and put them all together, and let them stand three dayes so, and then distill as ye will in a Stillatorie, and keepe well this water in a Glasse vessell, that no Ayre come thereto, and if you will occupie this water, wash thine eyen therewith, and use it, and if ever man be holpen of the disease of Eyes, this will helpe you in short time.

A precious Water for Eyes that seeme faire, and yet be blind.

TAke Swallowes, red Fennell, Rose, Marken, Mytlong, Egrimony, Smeckfosle, Eufrase, Sage, Pimpernell, and Selondine, of each a quarteron, and with them cleane, and stampe them small, and put them in a brasse Pan and powder of Cattle, of Pepper, of Cinnamon, and a pinte of white Wine, and put it in the Bombe, and three sponefuls of Honey, and seven spoonefuls of the Mans child, and temper them together,

gether, and boyle them ouer the fire a little, and straine it through a cloth, and put it into a Glaſſe, and stop it well, till you will occupy it, and when you will vſe it, put it into thine eyes with a Feather, and if it bee too thicke, temper it with white wine, and then vſe it often.

A Water that will make one to ſee, that did never ſee.

TAke Rosemary, Smallage, Reine, Werben, Spather, Centaure, Eyebright, Fenkelsicke, Fullwort, red Fennell, Celandine, of each a like halfe quarterne, and waſh them cleane, and lay them in white Wine a day and a night, and then diſtill them in a Stillatory, the firſt water will be like Gold, the ſecond like Siluer, and the third will be like Water, and that is good for all ſores of the eyes.

To make another Aqua Vitæ.

TAke Nutmegs, Galingale, Spikenard of Spaine, of each two penny wayth, and of Cloues, Graines, Ginger, of each one penny wayth, two penny wayth of Annys, take and bray them all in a braſſe morter, and then take a handfull of leſſe Sage, and of the other Sage, Rosemary, Isope, Sanery puliall, royall puliall of the Mountaine, Motherwood, Horehound, Mozemewood, Egrimony, Wetteny, Iuy leaues, of each a like handfull, and two penny wayth of Cubebes, and bray all theſe in a morter, and then take three Gallons of good red wine, and put it into a brazen pot, and then put the Spices and Herbes thereto, and ſet the Stillatory above, and cloſe it well, and take faire paſte, and put it about the Stillatory where both the pots and make it cleane well and ſtrong thereto, and when it doth begin to boyle hot, put cold water alone in the Stillatory, and refreſh it both waies hote, for the water runne out of the Cowntle, and put in more cold water, and ſo doe all oft

ad pis shall thinke good, but looke that the fire be not to great, for if it be, then will the water come vp, and if there come vp smoake of the Stillatozie leaue the water, then is the fire to much, and if it be not, then it is well tempered.

The vertue of the third Water.

TAke Gussard sed, Pimpernell, Crowfoot, and the clote of gastricke, and all these well bruised, and medled together, with the blud of a Goate; and put thereto gud Allegar a little, and so let them stand three dayes, and then put them vnder the cap of a Stillatozie, and still it, and this water will helpe a man of the stone if he drinke therof: and if he drinke therof of every day fasting, the stone shall dayo from him as it were sand. Item, this water drunke fasting maketh gud blud, gud colour both in man and woman. Item, this water drunke with Cassozie, destroyeth all manner of paine, if it be not dead, in the sinewes or members. Item, it will begin a scald head, and make the haire to grow, if it be washt therewith. Item, if a mouthe scalded bath bin with this water, and in 9. dayes he shall be whole, and of all other sicknesse it comforteth best the sinewes for the paine.

The vertue of the fourth Water.

TAke young Pigeons, and make them in pisses, and medle them well with Cassozie in powder, and a little Allegar, and lay it vnder the Cap of the Stillatozie, and still water therout, this water drunke with a fasting stomack, helpeth the Frenzie and the Lethargie, within 9. dayes it will make them whole. Item, this water drunke fasting, is gud true medicine against the falling Euill, if the sicke haue had it but foure times, it shall helpe if an Incurable. Item if him be drunke three dayes in the morning fasting, as is aforesaid, and he shall be whole by Gods grace, of what manner of sinne so ever it

come,

cause. Item, this water drunke fasting, maketh good colour in the face of man or woman, and it cleanseth the mouth, the stomacke, and the breast of all evils that is congealed within them and consumeth all the vapours, and draweth the rote of the palsie out of the sinewes, and out of the joynts and nourisheth nature in him. Item, if a man or woman before called in a time in or joynt it healeth them againe. Item, this water being drunke fasting, healeth any man or woman of the continuall Feber, but take heed that no woman with child drinke of this Water. Item, this water drunke with Hope, putteth away all sorrow from the heart, and causeth man or woman well to sleepe, well to digest his meate, well to make water, and well to doe his nege. Item, if a man will wash himselfe with this Water, it will draw away the haire from any place of man, and destroy it, that it shall not grow there any more by enchantis.

The vertue of the fift Water called *Aqua Lasa*.

TAke Hope, Glaston, Avence, Sotherwood, of each a like quantity, and stampe them in a Morter, and put them in a Stillatorie, and still them to water, and this water drunke in a morning fasting is good against all manner of Fevers hote or cold. Item, this water being drunke fasting, is the best medicine against the flixe of the mouth, and clenseth the belly of all ill humours, and keepeth a man in health, and helpeth the sowlsie, but it must be drunke fasting, and as hot as may be suffered.

To make the fixt water called *Deathanthum*.

TAke Apole berges and stampe them in a mortar with Vinegar, and take the Juice of Celandine, and so let them stande certaine houres, after lay it in a Stillatorie, & still water of water of it, this water will make any black heare white, that is anointed therewith diverse times, in any place in the

skin.

[illegible] Wine, and Vinegar, it helpeth all manner of Sores, if the place be annointed therewith. Also this water helpeth the Rheume called Noli me tangere, but a plaister thereof must be layd to the sore. Also it helpeth a man of the Strangle, if a plaister thereof be laid to the sore. Item, it healeth cleane wounds, if they apply a plaister thereof to the sore. Item, a plaister thereof healeth burning with fire. Item, this water Lapis Catamiaris, helpeth perfectly a Rheume called the Colicke, but the plaister must be changed two times in a day, but let no man nor woman drinke any of this Water.

The seventh Water called *Aqua Confusiva.*

TAke Pimpernell, and stampe it in a Morter, and lay it in a Stillatory, and still water thereof. Item, this Water washeth away all Wounds in a mans body. Item, this water drunke fasting with Ginger, is a good Medicine against the Tyricke, and will cleanse the Breast from all evill humours.

The eight Water called *Aqua Duplicata*, the double Water.

[illegible] Pepper, and Diamum, of each a like, stampe them in a Morter, and put thereto *Aqua Confectio*, and lay them under the Clay of the Potticary, and still Water thereof, and these be the vertues thereof, and if it be drunke fasting it is the best Medicine against the Tyricke, and all diseases of the Breast, and it must be drunke in the [illegible]

lufty the Pulſe, and comforteth the ſinewes of the head and the braine.

Water of Pimpernell, the ninth water.

TAke the herb of Pimpernell, and put it in red wine, and then after put it in the Sunne, and then breake it in a Morter, and then preſſe out the Oyle through a cleane cloth, this water or oyle being drunke faſting, healeth a ſtone of the ſand or gravell in the bladder, for it will breake the ſtone within him. Item, this water being drunke, ſtrengthneth and lightneth all the members of man of what diſeaſe ſoever he be grieved with.

To make water of Sage, the tenth Water.

TAke Sage, and Pollyon, of each a like quantity, and breake them in a morter, and put them in a Bellatorie, and diſtill water thereof, this water drunke faſting, eaſeth almoſt all manner of ſickneſſe. Item, this water helpeth lufty Lechery and drunke faſting, of all Medicines in the world, it prolongeth moſt a mans life. Item, if a man be forſpoken, doe this nine dayes, and he ſhall be whole, but it muſt be taken with diverſe waters. Item, this water being drunke faſting, drayeth away all evill [illegible]. Item, it is good againſt the [illegible], and giveth a man to have good blood, and good colour in the face. Item, this water being drunke hote in the morning, or in the day, healeth any manner of evill in a man within three dayes, if the Patient be in any wiſe curable.

The making of Waters, and firſt of greene Waters.

TAke herbs uſing a pinte, the waters of Rotes, and Plantan, of each five ounces, Dragiment one ounce, Verdigreeſe halfe an ounce, &c.

Another greene Water.

TAke the two waters of Honey-suckles, Plantan, and Roses, of each halfe a pinte, Dyaprunet, Alome, Cerule, and Verdigreale, of each two drams, white Wine, Juyce of Plantan, of each halfe an ounce, and it is done.

Waters for old Vlcers.

TAke white Wine, and running Water of each a pinte, Frankensence, and Alome, of each one ounce, Decocted in Balneario for three houres space, and it is done.

A good Drinke for the *Guttaserina Passio*.

TAke Worts Wallonis, Plantan, of each two handfuls, take the Juyce thereof in a pinte of good Ale, and drinke it, three times in a day, for three dayes.

A water for old Vlcers in the Armes.

TAke Smiths water a quart, burnt Alome one ounce, Sublimate one ounce, Galls two ounces, Mercury, Copperas, of each one ounce, distill all these with Herbs, and so keepe the water to your vse.

A Water for a Canker.

TAke Bugle, Fennell, and Rose-leaves, of each alike, and take as much in quantity of Honey-suckle flowers, as also all the other hearbes, and let them be cleane picked and distilled in a stillatorie, and so keepe it close, for it is a precious water.

A Pentroſie Water.

It is to be drunke in the Morning, at Noone, and at night, it is much worth against Dropſies, and is wanting Kidneyes, it purgeth Flegme and Choller, and Melancholy, and it helpeth cleareth heate, and dry Sickneſſe, and it is good for the paine of the Head, to waſh it and drinke it.

A Water of Roſemarie.

There hath more vertues in it then a man can tell, one is if a man have an Feaver or Fever within him, take a cloth and put into the Roſes, and drinke the same water, and it shall purge out, and it helpeth all Wounds inward and outward, the Cramp, the Feaver, and it killeth the Worms in man or Child, and all manner of superfluous humors and sickness, it helpeth the Ptiſicke, and Flixe white or bloody, it is a great helpe for a woman with Child to drinke thereof, it maketh cleare the Face, or any where if ye waſh it therewith.

Water of Vervyn.

If it be diſtilled in the later end of May, it hath vertue to dry up Choller, and to heale Wounds, and to clere the Eye sight, it is a principall thing to compound Medicines.

A Lotion for a ſore Mouth.

You muſt take of Honey-ſuckle-water halfe a pint, Plantine and Roſe-water, of each foure ounces, Honey of Roſes three ounces, Allom one ounce, White Copperas and Vinegar, of each halfe an ounce.

A Water for a sore mouth.

TAke Lapis Calaminaris beaten into fine powder, and put in a pinte of white Wine, then take a pottle of water, and Rosemary, boyle it in the water till it be halfe sodden away, then straine the water from the Rosemary, and put it into the white Wine, and so it is done.

A compound Water.

TAke Red Pimpernell, Rew, Valerian or Setwall, Aloes-lipis cap, and breake them, and lay them in this said water following: Take Hop, Betony, Dyall, Anyseedes and Cynosyte, and beate them in a mortar, and after put them in a Limbeck, and draw water of them, which is sweetest: and let them boyle together, and after that straine them that the water may goe from them, and clofe this water in Viols of glasse, by the space of nine dayes, and give to him that hath the Falling evill, foure dayes, fasting five houres: and this is the truest medicine for this Disease that we can finde, except the mercy of God; and this Water drinking is good for the Palsie, if it be drunke fasting: also it is good for all Gowtes like wise, in the time that they be mortified in the members and limbs of a man: it is very helping to Women that are tettered, if they be washed therewith, it easeth all manner of Fevers.

Belly Water.

TAke Water a pottle, Sugar Candy foure ounces, let them seethe: then put in foure ounces of Herotgreafe in fine powder, and let it seethe.

A good Barley water for all Diseases of the Lunge, or Lights.

TAke halfe a pound of faire Barley, a gallon of Water, halfe an ounce of Liquorice, Fennell seed, Aniseeds, and Parsly-seed,

of

of each a quarter of an ounce; red Roses a quarter of an ounce; hyp Dyley and Sage, of each a penny weight, five leaves of Sparts tongue, a quarter of an ounce of Fluxon and Maydins: Bathe all these in a new pot of cold water, and then strain them cleare from it and drinke it: The same cooleth the Liver, and all the members: helpeth always an ill heate, slaketh thirst, causeth to cast out much, purgeth the Lights and Spleene, the Kidneyes and Bladder, and causeth to make water well; and especially, it is good for all Agues that come of heate.

A good Drinke for the Poxe.

TAke Selendine and English Saffron, the weight of a halfepeny, and a farthing weight of Graines, a quart of long Pepper, a penny weight of Mace and stale Ale, stampe your hearbe, and pound your Saffron, and mingle them together, and then drinke it.

Doctor *Stevens* Water.

TAke a Gallon of Malvoigne Wine, then take Ginger, Galingall, Cammomill, Cynamon, Nutmegs, Cloves, Mace, Annifeeds, Carraway seed, of every of them a dram, then take Sage, Hyssop, red Roses, Lyne, Pellitory of the wall, wild Pargetum, Rosemary, Pony-mountaine, otherwise called Lyne, Cammomill, Lavender, of every of them a handfull, then beate the Spices small, and drawe the hearbes, and put all into the Wine and let it stand 12. houres, stirring it divers times, then distill it in a Limbeck, and keepe the first pints of the water, for it is the best, and then will come a second water, which is not so good as the first.

The vertues of this water be these, it comforteth the spirits, and preserveth the youth of a man, and helpeth the cleare all cases comming of cold, against the shaking of the Palsie: it cleanseth the corruption of Women, and helpeth the conception of

women that be barren: it killeth the wormes in the belly: it helpeth evil Coures: it helpeth the Mother: it comforteth the stomack very much: it cureth the cold Dropsie: it helpeth the Stone in the Bladder, and the paines in the back: it cureth the Canker: it helpeth worse a stinking breath, and whosoever drinketh this fair water, it shall preserue him long. Take but one spoonefull of it once in fourteen dayes, for it is very hot in operation: it preserued Doctor Steven very long, who lived a hundreth yeares lacking but two, and seuen of them he lived bed-rid.

A very good drinke for the Cough.

TAke a quart of white Wine, and boyle it with Licorice, Annifeeds, and Sugar candy, of each a like quantity, putting therein seuen Figs of the best, till it be halfe consumed, and to preserue thereof to drinke euening and morning three or foure spoonefuls warmed.

A restorative made of the Herbe *Rosa Solis*, with other things, and gather it in June or July.

THis herbe Rosa Solis, groweth in Marish ground, and in no other place, and it is of a hoary colour, and groweth very low, and flat to the ground, and it hath a meane long stalke growing in the midst of it, and seauen branches springeth out of the roote round about the stalke with leaues coloured, and of a meane length and breadth, and in no wise when this herbe should be gathered, touch not the Herbe it selfe with your hands, for then the vertue thereof is gone, ye must gather and plucke it out of the ground by the stalke, ye must lay it in a cleane basket, the Leaues of it is full of strength and nature, and gather so much of this herbe as will fill a pottle pot or glasse, but wash it not in any wise, then take a pottle of Aqua Composita, and put them both in a large pot or kettell, and let it stand hard and fast stopped, two dayes and three nights, and

on the fourth day open it, and straine it through a faire linnen cloath into a cleane glasse or peuter pot, and put thereto a pound of Sugar small beaten, demi pound of Liquorice beaten to powder, and demi pound of Dates, the stones taken out, and they cut in small peeces, and mingle them altogether, and stop the glasse or peuter pot well, so that no ayre come into it in any wise. Thus done ye may drinke of it at night when ye goe to bed, demi spoonefull mixt with Aqua vitæ, or stale Ale, and as much in the morning fasting, and there is not the weakest body in the world that is wasted by Consumption or otherwise, but it will restore him againe, and make him to be strong and lusty and to have a good stomacke, and that shortly, and he or she that vseth this three times together, shall finde great remedy or comfort thereby, and as the patient doth vse himselfe, so he may vse it.

OF VNGVENTS.

PART. IX.

The making of Ointments, and first of *Vnguentum Basilicum.*

TAke Oyle halfe a pound, Mirre, Calophonie, of each two ounces, Turpentine, Pitch, Verolline, and Cowes suet, of each two pound and a halfe, Frankensence, Myrrhe, of each halfe an ounce, and so make your Vnguents. This

The golden Unguent, called *Unguentum*

TAke the yelkes Wax, foure ounces, Oyle one pound, Turpentine, Colophonie, and Mosen, of each one ounce, Frankincence and spikenard, of each halfe an ounce, Saffron a dram, and so make an Unguent.

To make a drying Unguent, called *Unguentum Calidum siccativum.*

TAke the stone called Lapis Calaminaris, Oxyde smet, and Wax, of each foure ounces, oyle of Roses halfe a pound, Camphere two drams, and so make your Unguent according to Art.

To make the white Oyntment called *Unguentum Album Rasis.*

TAke oyle of Roses halfe a pound, Wax two ounces, Ceruse fve ounces, the whites of three Egges, and Camphere a dram: and after these things be melted and commixed together, you must temper it with Rose water.

To make *Unguentum Lytargerii.*

TAke oyle of Roses one pound, Litarge of Lead one pound, Vineger halfe a pound, Camphere two drams: and so make your Unguent.

To make *Unguentum Lycium.*

TAke the juyce of Houy suckles a quart, Hony a pint, white Copperas halfe a pound: and so make your Unguent.

To make the Incarnative Unguent.

TAke oyle of greene Balme two pounds, Wax, Turpentine, of each halfe a pound, Oxyde smet foure ounces, Frankincence

sence and Myrrhe, of each two ounces, Turpentine of foure ounces, the yolkes of foure Egges, and so make your Vngnent.

Another Incarnative Unguent.

TAke Deeres suet, oyle of Roses, Rosen, Pitche, Litarge of Gold, Frankensence and Myrrhe: of each foure ounces.

To make Unguentum Viride.

TAke Mingie Populus one pound, Verdigreace two ounces, Hall-gemme, halfe an ounce, and so make your Vnguent.

Another Unguent.

TAke burnt Allom and Vineger, of each two ounces, Mingie Populus fyve ounces, and so make an Vnguent.

A drying Unguent.

TAke oyle of Roses one pound, Mayo fyve ounces, Litarge of Gold and Silver, Bolenus, gum Armoniac, red Coral, Dragons blood, Deeres suet, Galbine of each two ounces, Camphore halfe an ounce, and so make your Unguent.

An Vnguent against the Morphew.

TAke quicke Brimstone fyve drams, oyle of Martary foure drams, Cerusse, Unguentum Cyprium, of each two drams, oyle of Roses, fyve drams, the white of an Egge, as much Vineger as needs, and so make your Unguent.

An Vnguent called Rosye.

TAke Rosen, Turpentine, and Pitch, of each halfe a pound, Linseed and Fenugreeke, of each one ounce, Myrrhe one

ounce, Hercoll one ounce: let them all be made in fine powder, and so make an Unguent thereof.

An Vnguent for Vlcers in the Arme.

TAke Litarge of Gold and Siluer, Cerute, of each two ounces: Bolarmoniac halfe an ounce, Lapis Calaminaris, Dragons blood, of each one ounce, Frankencence, Mastick, of each halfe an ounce, Tartary, Gall-gemme and Camphere, of each two drams: Turpentine washed in Rose-water, and Waxe, of each two ounces, oyle of Elders, halfe an ounce, oyle of Popie two drams, oyle of Violets and of Poppie, of each foure drams: and so make your Unguent.

An Vnguent against Cabes.

TAke Storax liquida, two ounces, Bay-salt in fine powder, and oyle of Roses, of each one ounce, the juyce of Orenges, as much as shall need, and so make your Unguent according to Art.

An Unguent called the gift of God.

TAke Orras powder, Gall gemme, Gall Nuts, of each one ounce, a Stone called Lapis Magnates, two ounces, Lapis Calaminaris, two ounces, Waxe one pound, Oyle three pound: and so make your Unguent according to Art.

A precious Vnguent.

TAke Cerute washed one ounce, in an ounce of Vineger, burnt Lead foure ounces, Litarge two ounces, Spyrbe one ounce, Hony of Rosen two ounces, oyle of Roses fyre ounces, the Yolkes of fyre Eggs, and Waxe as much as need, and so make your Unguent.

Another Vnguent against Cabes.

TAke the iuyce of Sallendine, Fumitary, Borage, Scabious, and Dockes, of each three ounces, Litarge of gold washed, Cerule, burt Bzalle, Bzimstone, Bay salt, burnt Allom, of each halfe an ounce, oyle of Roses two ounces, Storax liquide, Turpentine, of each one ounce, Vineger foure ounces, Mingle Perosine, one pound and a halfe: and so make your ointment.

To make the greene Ointment called Vnguentum Viride.

TAke Waxe one pound, Perosine one pound, Frankensence halfe a pound, gum Arabit halfe a pound, Verdigreace, two ounces, Hony foure ounces, oyle Olive two pound: and so make your Vnguent according to Art.

An Vnguent to increase Flesh.

TAke the gum Dzagagant, and dissolue it in Rose-water; and so make it in forme of an Vnguent.

An Vnguent to heale the Serpigo.

TAke Pepper, Bay-salt, Tartary, Verdigreace, Alumines puke, of each halfe an ounce, Cerule, Litarge, and Quicksilver well killed, of each two drams, of Mingle Perosine, as much as needs.

An Vnguent for Fistules.

TAke Copperis, Caustick, Allom, and Copperas, of each two ounces, the iuyce of Sallendine, Plantan, Houseleeke, and Vineger, of each a like quantity: and make thereof an Vnguent.

A cold Vnguent.

TAke oyle of Roses and Waxe, of each two ounces, the iuyce of red Houseleekes, Night-shade leaues, of each two ounces,

Cerusse washed, burnt Lead washed in Rose-water, or Plantain water, of each halfe an ounce. Frankensence two drams, melt all together, and decoct it a little: and then take it from the fire, and put it into a Leaden Morter, wherein you must labour it a good while, and so make your Unguent.

An Unguent for a fawle fleame Face.

TAke Hog butter one pound, Hony-suckle flowers, three handfuls, stampe the flowers, and the butter together, and lay it in salt, three dayes space: then melt it and straine it, and put thereto quicke Mercurie, the weight of twelve pence, finely powdered, and so reserue it.

An Unguent for the Piles.

TAke Apollens, Archangell, red Fennell stamped small, of each like quantity, and as much Ossegie as of the Hearbes: Spice all these together, and lay it a rotting a whole space: then straine it and keepe it for that vse.

Another Unguent for the Piles.

TAke Parsnips, and Hog butter, and stampe them together, and apply them as hot as may be suffered.

To make Unguentum Lipcium.

TAke a quart of Juyce of Hony-suckles, and a pinte of Hony, and halfe a pound of white Coperas, and set the three on the fire, and let them boyle till it waxe blacke: then put in your Copperas in fine powder,

To make Unguentum Fanscome.

TAke Waxe one pound, Rosen, Colophonie, of each five pound, Pitchons pound, Colours last, one pound, Hog-butter halfe

halfe a pound, Honey two pound, Oyle two pound, Turpentine foure Ounces, Verdigreese and Terull foure Ounces: and so according to Art worke it.

To make *Vnguentum Egyptiacum*.

TAke Honey a pinte, Vineger a pinte, Allom halfe a pound, Verdigreese two Ounces in fine powder: and so make your Vnguent.

To make *Vnguentum Dandinitos*.

TAke two Ounces of Litarge of Gold, two drams of Lapis Calaminaris, and foure ounces of Terra sigillata, and powder them small: then take a pinte of Oyle, and put thereto halfe a pound of Waxe, and melt it with your Oyle, and then take it off the fire, and put in your powders, and when it is cold almost, put in foure drams of Camphere in fine powder.

To make an Vnguent for the Skerby.

TAke a Gallon of red Vineger, and one pound of the roote of Bryony, and seeth therein till it be consumed: then take the roote thereof and beate it with Orringle, and beat it very fine: then take one ounce of Arguentum vivum well killed, and labour them altogether very fine, and so annoint therewith.

To make an Vnguent for Vlcers in Childrens faces.

TAke Litarge and Cerule, of each fine ounces: the leaues of Aloe, and Mine leaues, of each three ounces, oyle of Roses one ounce, Waxe halfe an ounce: relent your Oyle and Waxe together, and beate your Litarge and Cerule, and mingle them with two yolkes of rosted Egges.

To make the Sinoitive Oyntment.

TAke Turpentine foure Ounces, Hatts greace, or the marrow of a Heart two ounces, oyle of Roses one ounce, white Frankencence halfe an ounce, oyle of Spike two drams, and halfe a dram of Opium: and so worke it.

To make an Vnguent for the Itch.

TAke three handfuls of Allecompany roots, seethe them in three Gallons of water till they be soft: then take the Roots and scrape them, and take the white of them to the quantity of a pound, and beate them with one pound of Marrow or greace, and a quantity of Suet, and a little Saffron, and so bring them to an Oyntment.

To make an Oyntment for the Morbus.

TAke two ounces of Vermillion, two ounces of Quick-silver, two ounces of Oyle of Bay, two ounces of Bores greace, halfe an ounce of Vineger, foure yolkes of Eggs; and let them altogether be labored.

To make the Dunsymidye Vnguent.

TAke Oyle Olive one pound, Rozen one pound, Lapis Calaminaris one pound, Wax halfe a pound, Turpentine and Sharpes fleet of each a quarter of a pound.

To make *Vnguentum Dulsum*.

TAke Sheepes suet two pound, Rozen in powder one pound, Mirrh Aloes in powder one pound, and a quart of white Wine, boyle them altogether: And if you will make it red, you may put into it one ounce of Vermilion in powder.

To

To make *Vnguentum Basilicon*.

TAke Waxe one pound, the best Pitch one pound, Rosen halfe a pound, Telophonie one pound, Colves suet one pound, Oyle two pounds, Pay-butter halfe a pound, Turpentine foure ounces, yolkes of foure Egges: Make all these in an Vnguent according to Art.

To make a Mundificative.

TAke Smalledge a little bagge full, one pound of Eringle, three pound of Rosen, a quarter of a pound of Waxe: Stampe your Smalledge and Eringle together in a stone Morter: then put it into a great Panne, and set them vpon the fire till it be hot: then straine them through a cloth into a faire panne, till they begin to waxe cold, then scum it off with a slice, till you come to the water; then put in the Rose-water and Waxe all together vpon the fire, and let them boyle altogether, then straine them through a Linnen cloth: and so make your Mundificative.

To make *Vnguentum Rosen*.

TAke Honey two pound, Rosin one pound and a quarter, Turpentine two pound, Frankensence one ounce, Fenekrike Semminis ben, of each two ounces, Myrrhe and Sercole, of each two ounces in fine powder.

To make *Gibsons* Incarnative.

TAke greene Wyrme two pound, Waxe and Rosen, of each halfe a pound, Waxe suet foure ounces, Frankensence, and Myrrhe, of each two ounces, Turpentine and two yolkes of Egges as much as needs.

To

To make a yellow Incarnatiue.

TAke one pound of Rosen, halfe a pound of Frankensence, a quarter of a pound of Waxe, halfe a pound of Sheepes suet, halfe a pinte of oyle Oliue, halfe a pound of Turpentine, and so make your Unguent.

To make another Incarnative.

TAke oyle of Roses twelue drams, Rosen two ounces, Turpentine eight ounces, Waxe fiue ounces, melt the Waxe, Rosen, and Oyle together, and in the boyling put in your Turpentine, and the Iuyce of Millefolium, and so let it bee cold, and as you occupy it put in oyle of Turpentine, and so keepe it.

To make an Unguent for the Piles.

TAke Burrowes greafe halfe a pound, burnt Allome one ounce, and the yolke of an Egge hard rosted, put these together, and make an ointment, and annoynt your fore as hot as you can abide it.

Another fumetive *Vngnentum*.

TAke halfe a pound of Deere suet, halfe a pound of Waxe, one pound of oyle of Roses, halfe a pound of oyle Oliue, of Lapis Caluminaris and Camphere two ounces, and so make your Unguent according to Art.

For the blacke Iaundies.

TAke a quantity of great Celandine, a quantity of Verbegrace, a quantity of Arsmart, and the greene of a Gose turd.

To make *Vnguentum Fœtidum*.

TAke oyle Oliue one pound, Castreum foure drams, Galbanum, Pitch, Mastick, Gumme, Serapine, of each two Ounces, Sagapenum, Olibanum, and Turpentine of each one ounce,

ounce, Waxe a quarter of a pound, melt your oyle, and then your Waxe, and then put in the Colophonie, and after stirre your Pitch, Gallis, and your Gumme, Terebinth, and last your Turpentine, Mastick, and Olibanum, euery thing being brused, sifted, and searced, and incorporate them put in your potwater, as euer stirring it vntill your Gumme bee full dissolued.

Vnguentum Veride.

TAke Gumall-gemme two ounces, Verdigreace two ounces, Mastick one ounce, Olibanon one ounce, May-butter one pound, oyle Olive one pound, Waxe one pound, and so make your worke.

Vnguent Postelcris.

TAke Galbon one ounce, Gumme Armoniac one ounce, Myrra one ounce, Mastick one ounce, Opopanq one ounce, Litarge Aure foure ounces, Arestologia one ounce, Olibanon on ounce, Bdelion one ounce, Verdigreace halfe an ounce.

An Ointment for the Stone and Collicke to be made in May.

TAke the buds of Wyllow trees, when the Catkin halfe a pound of them pickt from the Catkes, and beate them in a mortar very small, that done, straine them with clarified May-butter, as much as you shall thinke meete; and so keepe it close in a veſſell eight dayes, then set it and straine it, as the other before, and therewith annoynt the patient a greate Corpi marme, & vertue and Mayden

OF PLAISTERS.

PART. X.

To make a resolutive Plaister of great vertue. This Plaister is to resolve Tumours and hardnesse, if it be laid thereon very hot, and when it is cold, to lay on another, and this you shall doe till the hardnesse be resolved: and it is made in this order.

Take common Salt that are well burnt and white, and finely searced, one pound, Clay [illegible], Tarah one ounce: mixe all these in an Earthen dish, on the fire, with Oyle of Roses, in forme of a Plaister: Augment, and that you shall lay upon the place grieved, as hot as you may suffer it, and change it [illegible]

[illegible] in the Principle commeth [illegible] of a disease, let him be [illegible] in the same manner [illegible] but, and in short time [illegible] shall be [illegible] if so be [illegible] first well purged: for this is a great [illegible] rebellion. This word Principle is (as it were certaine spots) like those which we call Gods tokens, the which commonly come to those that have the Pestilent Fever,

To make a maturative Plaister of great vertue. This maturative doth open an Impostume without instrument and paine: And the order to make it, is this.

Take the yolkes of eggs, two ounces, white soale finely grated one ounce, Venice turpentine halfe an ounce, the stone plate dones of Oile olive well together without fire, and when you will bring an Impostume to suppuration, and breake it, lay on this plaister spreading upon Cloathes a little, and in short time it will draw forth the Impostume, and breake it, and heale it without any other helpe. Keepe this as a secret.

A Plaister Bellilicon.

Take white Wax, Rosen, aa two ounces, Colcotar four ounces, Turpentine, Olibanu, of each three one ounce, and of Oile as much will serve the turne.

Another Plaister.

Take Wheate, Wittany, Pimpernell of each of three a handfull, lay them in a Fusi in a pottle of white Vinegar two dayes, then let them be boyled strongly, till the third part be consumed, put thereto Rosen one pound, white Wax foure ounces, Pa-

The Mallilote Plaister.

Take Mallilote flowre two pound, let it be finely sifted, and lay in Fusi foure dayes in a pottle of white Wine, and then boyle it strongly, till the third part be consumed, then let it cole, and put thereto Rosen two pound, Terebine one pound

according to

The Mulledge Plaister.

TAke Starch Hallowes roots, Fenugreek, and Lyquorice, of each one pound, lay them to soke in three quarts of water, [illegible] Ounces of Oyle Olive, and one pound of Turpentine, stirring it still one way, and so it will come to the forme of a plaister according, &c.

TAke the the Juyce of Mullein, Plantan, and Smalledge, of each Demi pound, Waxe, Rozen, and Turpentine, of each [illegible]

A plaister of Comphrey.

TAke common Oyle demi pound, Waxe foure ounces, [illegible] foure ounces, Rozen demi pound, Dates and [illegible] pound, Cloves and Cynamon [illegible], Saffron demi ounce, red Wine and water of each a quart, boyle these together till they come to a [illegible] A plaister called Apostolicum [illegible] Oyle foure ounces, Rozen demi pound, Waxe foure ounces, and so make your plaister according to Art, to the forme of a plaister, according to Art.

A Dry-

A Drying Plaister.

TAke Oyle of Roses, Waxe fuet, of each one pound, Terra Sigillat, Lapis Calaminaris, Ceruse, of each one pound, Sanguis Draconis, three ounces, and Incense of each one ounce: Turpentine foure ounces, Camphere halfe an ounce, and so make a Plaister.

A Plaister for the Gowt Arreticke.

TAke Opium, Saffron of each one dram, in fine powder, temper them in the pulpe of three Egges hard boyled, and oyle of Violets, or Roses, Plaister wise, apply'd to the painfull place, and it easeth.

A Plaister to take paine.

TAke the crummes of white Bread foure ounces, temper them with Goats suet, and the pulpes of foure Egges hard boyled, and talck of oyle of Roses three drams, and in the making put thereto a little Turpentine and Saffron, two drams, in fine powder so doing.

A Plaister against the coldnesse of the Nerves.

TAke Mace five ounces, Cubebs, Opium, Castoreis, of each halfe an ounce, Sheepes suet, and pitch, of each one ounce, Turpentine 3 dram, and so make your Plaister according to Art.

A good cold drying Plaister.

TAke Oyle one pound, Waxe ten ounces, Ceruse and Litharge of Gold, of each foure ounces, boyled with a soft fire in Fountaine water.

A cold Plaister.

TAke Oyle Rosat, Waxe, of each one ounce, Lapis Calaminaris, Bole armony of each one dram, Turpentine one ounce,

Camphere a dramme: put altogether, and so make a Plaister.

A blacke Plaister.

TAke Ware and Dple, of each a pound, Cerufe and Litarge, of each five ounces, Terra Sigillata, one ounce: boyle all together till it be blacke, and like a Plaister.

A blacke Plaister for old Sores.

TAke Litarge of Gold, and Cerufe, of each one ounce: the Cinders of Iron, Auripigmenti, Aye drams, Dple of Roses foure ounces, new Ware one ounce, strong Vineger two drams: and so make it according to Art.

A Plaister to dissolve hard things.

TAke Gum Armoniac, Bdellium, Galbanum, Opopanacis of each one ounce, Dple of Lilies five drams, Turpentine two drams: the mell of Fountarike, and Linseed: of each one ounce, the mell of Lupines, as much as needs, and so make your Plaister.

Another blacke Plaister.

TAke Dple one pound, Ware and Cerufe, of each halfe a pound, and so make a Plaister according to Art.

A Plaister against old Sores.

TAke Dple twelve ounces, Litarge of Gold halfe a pound, Vineger five ounces, Cerufe, Colophonie, Perosine, Pitch, Goates hurst, of each two ounces, Dragons blood, Terra sigillata, of each one ounce, Ware two ounces and a halfe and so make a Plaister.

A cold Plaister.

TAke Litarge of Lead one pound, Oyle foure pound, Vineger two pound, boyle them to a Plaister.

A Plaister to draw an Apostume.

TAke Galbanum, and Gum Armoniac, of each one pound dissolved in foure pound of Suger, or foure dayes together, and then boyled till the Vineger bee consumed with a soft fire, according to Art.

A Plaister for the Lords marke de Wise.

TAke Virgin Waxe two pound, Perosine two pound, Galbanum, and gum Armoniac, of each halfe a pound, Pitch foure ounces, Deares Suet, Cerusse, of each halfe a pound: Cloves and Spice, foure ounces, Saffron, to the weight of twelve pence, red Wine and water of each two pintes: Boyle these things till the licour bee wasted away, and so make a Plaister thereof according to Art.

The white Musilage Plaister.

TAke pure good Oyle eight pound, Litarge of Lead five pound and a halfe, Musilage of March mallow Rootes, and of Fennekrike and Linseed two pound: Boyle all together, to the forme of a Plaister, with a soft fire, ever stirring it, then take and wash it in three or foure waters, and it will bee very white.

A Spiced Plaister.

TAke Waxe and Perosine, of each one pound, Crosline halfe a pound, Colophony two Ounces, Frankensence and Gentes Suet of each foure ounces, Cloves and Spice, Oyle of Turpentine, and Oyle of Spike, of each one ounce, Saffron halfe an ounce, red Wine two pound: and so make your Plaister according to Art.

A Plaister

A Plaister for old Sores.

TAke Litarge of Gold, one pound, oyle of Rose a fine pounds, white Wine, a pinte, Urine a pinte, Vineger white a pinte, Mirre, Frankencense, and Myrrhe, of each fiue drams, and so make your plaister according.

A Sparadrope.

TAke Oyle a pound, white Waxe three ounces, Cerus tenne ounces, Litarge of Gold, foure ounces, boyle all these in forme of a plaister.

A drying Plaister.

TAke Semise Plaister, halfe a pound, Unguentum Lapis Calaminaris, one pound, and so make a Plaister.

Oliver Wilsons Plaister.

TAke a pottle of Oyle, Waxe fiue pound and a quarter, white Leade in powder fiue pound, of Incyary tenne ounce, Bengawin one ounce, Labdanum, one ounce, spaniche, one ounce of Camphere, foure drams, and so make a Plaister.

To make a Sparadrope.

TAke Oyle Damet, white Leade one pound, the oyntment of Cerine foure ounces, of white Copperas, two ounces, white Waxe three ounces, Vineger a pinte, Camphere, three pennyweyth; and so make your plaister according.

To make the Mellilote Plaister.

TAke Rosen eight pound, Waxe two pound, Sheepes Suet demi pound, the Iuyce of Mellilote a gallon, Cumin seed,

anes,

ned, let your Rozen, Waxe, and Shepes Suet be molten, and cleane strained into a faire pan, and then put to your Juice of Wellflote, and set it over the fire and stirre it well together till be like a Plaister, then take it off the fire, and put to it a pottle of red Wine, by a little and a little, ever stirring it, till it be almost cold, and labour it well in your hands for the taking out the Wine, and so make it in rowles and keepe it.

To make a Seare-cloth.

TAke Waxe one ounce, and of Oyle of Turpentine, and temper it with ople Olive at the fire, and make thereof a Seare-cloth to comfort the fine wits.

To make the Plaister called Prouene.

TAke Rozen, and Perosine, of each halfe a pound, Oyle of Waxe, and Frankincense, of each a quarter of a pound, Mastiche one ounce, Dragons called a quarter of a pound, Camphire two drams, beat all these to a powder, and temper them together, and straine it through a faire cloth into a pottle of white Wine, and boyle them all againe together, and then let it stand a little, and then put to it foure ounces of Turpentine, and stirre them all together till it be cold, and so make it in rowles according to Art.

Another Plaister.

TAke two pound of Waxe, two pound of Rozen, foure pound of Perosine, a quarter of a pound of Dragons Inet, two ounces of Cloves, two ounces of Spike, a quarter of an ounce of Saffron, one pound and a halfe of Olibanum, and a Gallon of red Wine, and put all these [illegible] and then put to it foure ounces of Turpentine, and then take it off the fire, and strain it through a cloth, and rowle it in rowles and keepe it.

To make the Playster Occinicione.

TAke a quarter of a pound of Comin, as much Waxe, as much Pitch, as much Rozen, and of saffron one ounce and a halfe, of Sticke one quarterne, Galbanum halfe a quarterne, Turpentine one ounce, Incens halfe an ounce, Myrrhe a quarter, Salarmoniac a little, first take the Salt, and let it lye in good Wineger, and stamped in a Morter till it be well mayshed all night and more, then take the Wineger, and the Gums therein and set it on the fire, till the Gummes be well melted, then straine it and set it on the fire, and let it seeth but till the wineger the second part thereof be wasted, and so that there be but the third part left, then melt the Pitch and straine it, put thereto the liquour that is left, then melt the Waxe and put it to the Rozen, and the Turpentine and then take the Sticke, Incens, and Myrrhe: but take that all the Gums be beaten in powder, so that you cast it in, and se that you stirre it fast, when that they be well molten and medled, take that you have a faire Vessell of hot water, and sodainely cast it in, then laying it out of the water, then chafe it against the fire as if it were Waxe: and annoynt your hands with oyle of Bay, and take ye have the saffron in fine powder: and the other that was not put in before, and when you have put in all the eight powders, make it up in Rowles.

To make a Plaister Inplumbie.

TAke Oyle one pound, Litharge halfe a pound: and take that the Litharge be fine, then set it on the fire: and let it boyle till it waxe browne, but not to long that it waxe blacke: then take it from the fire, and make it in Rowles.

A Plaister of Camphere.

TAke Camomill oyle halfe a pound, white Waxe foure ounces, Cerusse one pound, Camphere halfe an ounce, and so make your Plaister.

To make a noble Plaister, for as soone as the Plaister is warme, the paine will be gone, and it is called a Spice-Plaister.

TAke Waxe two pound, Olive sweet one pound, Perosine foure pounds, Cloves and Spice two Ounces, Saffron one ounce, Rozen two pound, Pitch foure ounces, mix melt that which is to be molten, and powder and serse that which is to be powdered and sersed, and melted altogether over a soft fire, except your Cloves and Saffron, and then take a quart of red Wine, and by a little and a little power it to the stuffe, stirring it well together, and when it is cleane molten, strayne it into a cleane Pan, and then put to it your powder, Cloves, Spice, and Saffron, casting it abroad upon the sute Ingredients, and stirring it well till it be cold, then make it in roules.

To make a speciall Plaister for all manner of cold Aches.

TAke Perosine foure pounds, Rozen, and Waxe, of each two pound, Galbanum as much, Dithamum as much, Sanicke, and Spyrrhe, of each two ounces, red Wine foure pound, but pour Sanicke, Spyrrhe and Wine, in the cooling, it hath beene proved, and when you need it, spread it on a Leather.

To make a Plaister that Sir *William Farrington* let a Squire that was his Prisoner goe for, quite without ransome.

TAke one pound of Ounces of Gold, and make that not small powder, and serse it well, then take a quart of oyle of Roses, a

a pinte of white Wine, and halfe a pinte of old Werine, very well clarified, and halfe a pinte of Vineger, and boyle all these on the fire, but put in the Werine laſt, this Plaiſter will heale a Paronicle, and a Canker, and a Feſter, and Wicumbs, and all other ſores, if thou put thereto one ounce of Wax, Olibanon, and Myrrhe, of each a dram.

To make Coulman Plaiſter.

TAke oyle Olive foure pound, red Lead, and white, of each one pound, boyle them together till it wax blacke, and then put thereto Pitch one pound, and make it in roules.

To make the Melilote Plaiſter.

TAke the Iuyce of Melilot, and Camomill, of each one pound, of Wax one pound, Rozen two pound, of the gum halfe a pound and a halfe, white Wine three pound and a halfe, and ſo make them all a Plaiſter according to Art, for it is good.

To make the Deagulome Plaiſter.

TAke Oyle two pound, ſtrong Vineger one pound and a halfe, Litarge of Gold one pound, Verdigreace one ounce, boyle them together till they be red, and ſo make it in roules.

A Plaiſter for all manner of Sores, and eſpecially for all grieuous Sores.

TAke of fine Honey and Mumet, and each of the like much: and braiſe them in a Morter, and waſh the Wound with the Iuyce of the ſame, then take the Hearbes finely beaten, and mingle with them and the Iuyce, a quantity of English Honey, and freſh ſought Wax, ſo boyle them together till it be all of one colour, then take them from the fire, and let them ſtand a while: then put it into a Veſſell of faire water, and ſo make it up into roules, and lay it on a Plaiſter once in three dayes.

Another

Another for the same approved.

TAke the heard Valentine, and house leeke of each equall quantity, then bruise them in a morter, and take the iuyce of them, and put it into the woond, and annoynt the same therewith: that done, fill the wound with part of the bruised hearbs, and so bind it vp, and in short time it will heale the soze, as by proofe hath beene seene.

A Plaister for the Sciatica.

AMongst your Oyle with the ople of spillets, then make a plaister for the same perilleus vpon a piece of Leather, and so lay it vnto the soze.

A Plaister for the Collicke and Stone.

STampe well in a morter, sowe Cuttes or the rootes of Swallowes well sodden, put to it ounces of Butter, and of oyle of Camomill a halfe ounce, all pigeons dung two ounces, mingle all together and vse it right vpon the nauell, and so after the eruption with Dialthea.

A Plaister for the Collicke and Stone.

TAke Peritory, Camomill, ground Ivie leaves, Camomill, stampe them, and boyle them in white Wine, and make a plaister thereof, and put it about the Reines as hot as may be suffered, and let that it lye close round about behind and before.

A Plaister for the Head-ache.

TAke red Roses, Leaves of Willowes, and Ivie, and stampe them, and boyle them in Vinegar, and put it vpon the head, for it helpeth diseases in the Head, and

A hot drawing Plaiſter, called Flowis.

TAke Rozen, Perroſine of each halfe a pound, white Waxe foure ounces, Frankenſence, foure ounces, Maſticke, one ounce, Odere ſnet foure ounces, Turpentine foure ounces, Camphere two drams, white Wine a Bottle: and ſo make a Plaiſter.

A Plaiſter called the vertus of our Lord.

TAke oyle Olive one pound, white Waxe two drams, Galbum, Ermony, Oppenacke two ounces, Litarge halfe a pound, Alumen one dram, Verdigreace one ounce, Ariſtologum Longum one dram, Myrrhe, Maſticke, of each one ounce, Lecell beyes two Drams, Increle white one Dram: make the Plaiſter in this manner: take nap ſemper the Galbum, Oppenacke, Ermony, in good Vineger, two dayes naturall, and the other things to be prepared each by himſelfe: then take the Waxe, and melt it with Oyle in a Bottle, and the Gummes diſſolved in Vineger, in another veſſell upon the fire, till the Vineger be ſodden away: then ſtraine it upon the ſaid Oyle, as ſtrongly as you can ſtirre it well: and then put in the Verdigreace, the Ariſtologium, and the other Gummes that were not put in before, then it is made. It healeth all wounds new or old, and it doth heale more then all other Plaiſters, or Ointments.

A Plaiſter for a ſore Breſt that muſt bee broken.

TAke one handfull of Groundſill, a pint of white Spike, and a handfull of Oatemeale, and ſeethe them together. Make a Plaiſter thereof, and lay it to it as hot as the Patient may ſuffer it, and at every Dreſſing put in more Spike: this will no longer then it ſpeakes.

A Plaister to heale it.

TAke one pound of Hozes-greace, and three Garlicke heads, stampe them in a Mozter till they be fine, and put both into a boxe, and put thereto Beane flower, to the quantity of two Egges; bray them together, and lay them to the Wzest.

To make a Seare-cloath.

TAke Rozen, and Perosine, of each foure ounces, Waxe two ounces, Olibanon two ounces, Pasticke halfe an ounce, Turpentine two ounces, and so make your Plaister.

OF MEDICINES and Remedies.

PART. XI.

Here followeth divers Medicines and Remedies for to heale all Diseases curable, by the grace of God; as also the nature and property of certaine Hearbes and Plants belonging thereunto. And first a most excellent Remedy to helpe the Fluxe of the Body, with a certaine discourse thereon.

THe Flixe of the Body is caused of superfluous heate comming in the Stomacke, the which maketh a continuall solution inwardly, as we may see by experience of those that are troubled therewith: for so long as the cause is not taken away, all their meat both runne into the matter, the which if it be so, that

is

is true which I do say, that the fluxes are a distemperance of the body, caused of vyle and corrupt humours in the stomacke, and therefore if thou wilt cure it, it were necessary to extinguish the cause, and so take away the corruption, the which thou shalt doe with the granelle of aquate spelletare written in this Booke following, for that is the most soveraigne remedy that can bee found. But first yee shall take twelve graines of our Petra Philosophalis, with halfe an ounce Mel Rosarum, and then take fower mornings together one scruple of the granelle of aquate, with halfe an ounce of sugar Rosate, and yee shall thus worke miracles.

For Forbreaking, and for Fluxe.

Seeth Roses in Vinegar, of Tamarindes, of Quales, and while it is hot wet therein a Cloth, and lay it on the stomacke for Vomit, and on the Navill for Fluxe, and on the Reines for appetite.

Aleanet, is for sodder Wounds.

Aspaltum, is Tarre of Judea, it hath vertue to draw and sodder for if the powder thereof be strowed on a dry Wound, it will cause close it, though it be both deepe and wide.

Oates, hath partue to abate Swelling, and to make things soft.

Alarum, maketh women to have their fearnes, openeth the straines of the Veins, and maketh a man swift to pisse.

Alarum, with Honey cleanseth Wounds, healeth Ulcers, and warmeth the Stomacke, cleanseth the Liver, and Veynes of the Guts, and veynes of the Mother, it putteth away Feverquartian, and betweene the [illegible]

[illegible] Bolle, [illegible] Phisicke, is [illegible] Bolle.

Brancha Ursina, [illegible] to make soft [illegible] in open [illegible] Plasters, [illegible]

Bistorta

Bistorta, or Tormentill, hath vertue to streine together, comfort, and confound.

Bedellion, hath vertue to constraine together, it helpeth the Empostume, both within and without, it breaketh the stone, and heateth the Cough.

Cadamen, is the rutes of Parsely, that hath vertue to dissolve, to diminish and to drive.

Cerusse, ought to be kept in Sarcle, Diaplaster, Agnisedy, or Anglebo: it is good for the Gomora, and to abate a mans courage.

Coloquintida, hath vertue to purge Flegme and Melancholy, and for the Dropsie, for the it is Medeger.

Callia fistula, a Purgacion made thereof, and of the Juyce of Sorrell, dissolveth the Empostume in the Mesentery, and also for swelling in the Cheekes.

Carule, is good to engender good flesh, and to heal chaungeabill flesh.

Capers, is good to make cold Humours, in the mouth and Stomacke.

Concube and Quibebes, the powder hereof with the Juyce Mayden is good for the pain Rheume, and to comfort the Braine.

Dragagant, is of three kindes, and the white is the best in all Medicines, and the rude is the worst.

Euphorbium, his vertue is to dissolve, to drive, to abate, to constraine, to purge Flegme, and to kill.

Esula, is the rinde of Elebrus Albus, or Pepper of Spaine, which vertue is to purge Flegme and Melancholy, and it is the best that purgeth by the Mesentorie: Other Esules, are Hempe, Canell, Fennell-Gyant, Anglesdas, and all these doth worme better then any other.

Gum Arabick, the vertue is to [illegible] the cruelty [illegible] Medicines.

Hermadactilus, the vertue of the rute of it is vertue to dissolve, to drive, and to kill, and properly purge Flegme.

Jarus,

Jarus, Barba, Aron, Caltha fatua, Cunila pulex, the leaues and the rootes, and the gobbets about the rootes be of good vertue, and the Kuts should be clodden, and dyed, they haue vertue to dissolue and vnkie.

Ipagnistidos, is Gobbets, that are found by the roote of the Dog dyed, it hath vertue to straine together.

Jempus, is the fruit thereof, it hath vertue to dissolue, and consume: for the strength Illinco, drinke Cilinz wherein it was sodden.

Licium, is good with the iuyce of Fennell for sore Eyes.

Litarge, is good to close together and to cleanse.

Lovage sod with Cinamon, is good for the Liuer, and spleen, and laied in the Cods and Fundake.

Mamis, is good to [illegible] cleanse.

Mumia, hath vertue to straine together.

Medes weuel grains of dyed, it hath Menstruum, and cleanseth the mother.

Mirra, is the fruit of the Cinamon Tree, it hath vertue to dissolue, consume, and make cleane, it is good for the Diuels, and for ye stinenesse.

Nitrum, the whiter the better, it hath vertue to dissolue, and helpe stinking breth.

Opponax, if it be cleare, and like to Gumm cedrum, it is good, it hath vertue to dissolue and consume.

Oppium, that is hot sure and soft, is good, it hath vertue to make one sleepe.

Orpigmentum, is good ointments to make Lepre, to dissolue, and to consume, and the powder put into the eares, killeth [illegible] worms.

Orxificentia, Phenicon, Dactilus Indic, Tamerindus, they [illegible] be good, be together to purge [illegible] and the fleame, and [illegible] blacke, and [illegible] and the fleame shall not be [illegible] it hath vertue to purge Choller, to make [illegible] cleanse, and to [illegible] heate.

Os de corde Cervi, is the bone of the Deare heart, the left

the, it is good to purge Melancholy Blood, and Cardiacle, and Sinicapos, or Sincapos, with the Juyce of Borage, and Oxe-Sorrel, will make the Teeth white.

Periatory, or Pellatory, shall be gathered in Winter, and his vertue is to dissolue, consume, and drie.

Dog Fennell, the roote is good for the Strangury, Dissury, and Stopping of the Liver and Splene.

Pineapples, the Kernels doe mundifie and open, and is good for the Disease in the Breast, or Cough, or Ethe, or Consumption, and to increase good blood.

Damsons, the sets and mopt, in the third degree; gather them when they be ripe, and cleanse them in the Sunne, and drying them with Vinegre alone, and then put them keepe them two yeare ere they be vsed: their vertue is to cole a man, and make his Gorge light, and therefore they be good in Fevers, against the corruptions that commonly of Choler, or of Cholericke humors in the Guts, when they be ripe to eat, and when they be drie, soake them in water, and eate the Prunes, and drinke the water.

Psilium, is cold and moyst in the third degree, his vertue is to make soft and light, and to cole a hoate body, and to restore together.

Periatory, while it is greene hath vertue to dissolue and consume the humors in the Stomacke.

Purslane, is good both raw and sodden, to abate inward heate in Cholericke men.

Pitch liquide, hath vertue to dissolue and consume.

Ponticum, is good for the Stopping of the Liver, and Splene, that commonly of cold.

Storax, hath vertue both to consume, and comforte, and to fasten Teeth, and comforte the Gummes.

Squilla, is a sea Onion, and that is called by Dioscorides acemia, his vertue is to purge, and to dissolue, but the outer, and inner parts shall be cast away, for they be deadly, and that worm is in the middest, shall be put in Medicines, and it hath more

more vertue raw then sodden.

Seeds within the berries of Elder, is good to purge Fleume.

Staphisacre hath vertue to dissolve, consume, draw, and purge, Fleame and Lytargy: and to put away heavinesse of the heart, and if it be put in his vote.

Scapium, is gum, and hath vertue to dissolve, consume, draw, and lave, and heale. It is good for pallins in the eyes, and for the suffocation, or impostor, and for the weakness of stomache vean Colive.

Saracoll, if it bee with sad, it is gum, it hath vertue to draine together and to solder. With Calamint sodden in water, for colnesse of the stomache, and stopping of the Liver and Spleen, Reynes and Bladder, and Iliaco passio.

Saterion, his root is green, hath vertue to provoke mans nature.

Saligen, his vertue is to dissolve, and consume.

Scabiosie, while he is greene, hath vertue to dissolve, consume, and cleanse.

Dragons, take the roote, and cleave it, and dry it in the Sun, ye may keepe it two yeares, meddle the powder of Dragons with Sope, and wet a Lent torret, and put it ye into a tester, and it will cleanse and enlarge it, and if there be a bone in it, it will draw it out, or else lose it that ye may take it out lightly.

Scue, is to purge Melancholy and Epilepsie, and Feaver quartaine, and Cinerodes for the Spleene, Liver, and Cardiacle sodden in water, and put to Sage, and make a Syrope, for the Jaundice and Dropsie and Squer.

Terra sigillata, terra fullonica, terra argenta, is all one manner of earth, his vertue is to constraine together.

Turbith, if it be hollow, small, and of an Ash colour, and gummie, it is good, it hath vertue to dissolve, and draw humours from the uttermost part of a mans body, and namely Fleame, for the Gout and Sciatica, and Podagra, and Chiragra, give him fours graines of Turbith mingled with some other medicine.

Taplia,

Fennil, or Fenkel seed, his vertue is to purge above and beneath, both grene and dry, for it is neuer giuen by himselfe, but stampe it let him bind his Face and eyes that he see not. Also beate or kepe close his Testicles, or else they will swell, with the which beares doggers doe make them fame on the Dropsie, and be nothing diuers.

Turpentine, is hote and moyst, his vertue is to dissolue, and wipe away filth, and to abate away a mans fatnesse.

Make small powder halfe of foure drams, and cast thereto the powder of garlicke, to abate his grenesse, and giue the powder with Diapenidion, or with some other delicate electuary.

Terbentine, a fumigation thereof, is good for the fluxe of the matrice.

Virga Pastoris, or Shepeherds rod, hath vertue to straine together, to close, and to stitche to empty, and is good for the Fluxe.

Bryony, or wild Neppe, is hot and dry, the rote thereof maketh a woman to haue her termes, and deliuereth a dead Child or secondine.

Ginger, comforteth the heart, and make good digestion.

Sugar, is temperate hot and moyst, his vertue, is to moysten and nourish, and to loose, if it be mingled with cold things to eate.

The excellent vertues of Cardus Benedictus.

IT is very good for the Headach and the Megrim: For the vse of the iuyce of the powder of the Leaues, purgeth both and keepeth away sorow from the Head ach, and healeth it being present, it quickneth the sight if the Iuyce of it be laid on the Eyes. The Powder snuffed vp into that floweth out of the Nose, or commeth out of the Lungs: the vertu of it taken with Wine, maketh an appetite. It is good for any Ache in the body: it strengtheneth the members of the body, and fastneth loose sinewes and weake. It is also good for the Dropsie: it breaketh also the Stone, and

breaketh an Impostume: it preserveth one from the Pestilence, if the powder be taken in water foure and twenty houres before a man come to the infected place. It is good for the dizziness of the head: It helpeth the memory: It helpeth thicke hearing: It is good for short winds, and the diseases of the Lunges: Some write that it strengthneth the Teeth: others write that it bringeth down Flowers, and provoketh sleepe, and helpeth the Falling sicknesse. It is also good for sails and bruises: the Leaves provoke sleepe: the powder is good against all poyson, the same put into the Guts by a Clyster: It helpeth the Colliche, and other diseases of the Guts, and the wormes of the same. They write also, that the water of Cardus Benedictus helpeth redness, and the itching of the Eyes, and the Aspes doth the same: the Leaves bruised are good for the biting of Serpents: for Burnings, and for Carbuckles. There is nothing better for the Canker, and old festering sores: the Leaves are good for Fomentations: and to be sitten over, being sodden in water, that the Vapour may come to the diseased places, against the stones and stopping of flowers.

A discourse as concerning Cornes in the feete or elsewhere with their remedies.

This Callowes matter is a certaine hot humour, the which nature would discharge her selfe of, and when that humour is driven forth of nature, it goeth into the lower parts into the end of the Toes, for in that part of the Toes that skin is called Epidermis, is hard, and will not suffer it to passe by: there, many times it engendreth a Matter, in the skin with great hardnesse, and many times that Matter doth increase and cause such paine, that it doth not onely hinder their going, but hinder them from their sleepe in the night, and this kind of Matter is called commonly Callo, or Cornes in English; and although good to call them crafts, because they are alwayes growing: are is of great importance among Chirurgions, for an infinite number of persons are troubled therewith, and therefore I will shew

the

thée our secret to helpe them quickly and with great ease, which secret was never known of any. First yée shall pare them with a sharpe knife vnto the bottome, and there yée shall find a certaine thing like matter, but if yée find no matter, yée shall pare it vntill bloud doth appeare, then touch it with the Dyle of Sulphure, and then dresse it with your Balsamo Artificiate, once a day vntill it be whole. Keepe this as a secret.

An experimented Science for hoarsenesse, though it hath long lasted.

TAke a soft Nightkerchiffe, and warme it, take also a Head-pillow, warme the same also, and bind it with the Kerchiffe about the Head all Night: doe this three Nights one after the other, and keepe thy selfe warme, and beware of Cold Drinks, and Ayre, and it shall surely goe from thée without hurt, this same is also good for the Fluxe and Cough: give the Patient also Liquorice in his mouth.

Against Hoarsenesse, goe into the Hot-house, and when thou hast halfe Bathed, drinke a good draught of warme water: this is oft proved.

Garlicke sodden and eaten, maketh a cleare voyce, and driveth away Hoarsenesse and the old Cough.

If a man stand in feare of the Palsie.

LEt him eat every Morning two or three graines of Pellitor sodden, and two Pepper cornes: the same is allowed for the same disease.

Of the cause of our Sciatica, and how yee may helpe it.

THe Sciatica is a Disease so called, because it commeth in that place of the Body called Scio, and it is caused of an evill quality and grosse Humors that are frayed in that place, because they cannot passe below. And this is séene by experiences

rience daily in, where that paine is, there is alteration, and the cure thereof is with Clysters, Vomits, Purgations, and Unctions, because the Clysters doth evacuate those places next vnto it, and so easeth the Synnowe: the Vomit cleanseth the stomacke, the Purgation doth evacuate the body as the wordes, the Unctions dissolve the wynde, and by these meanes thou mayest helpe the Sciatica, as I have done many times to my great credit and satisfaction of my Patient.

A Medicine for the Gowte.

TAke a pint of white Wine, a quart of running water, a quantity of Barley flower and let them boyle together: then put there to halfe a pound of blacke Soape, and let all lie therin, it be thine, then put therto the poulder of three Cygges, and when ye will vse it, oyne it on a cloth plaister wise, hot.

A speciall Remedy against the Gowte.

TAke Mardit cholen, a greate weight, Ginger cholen, and pared, two penny weight, Setwall, Hermodactill, of each three penny-weight: Poulder Benedicta, foure penny weight: and make it in poulder, and vse it when you begin to waxe continually do bounce: Mix these poulders verye in your Potage of Mallowes: take therbes two handfulls, Scabious, Dandelion, Borage, of each one handfull: Aven, Planten, Langwede, of each a quarter of a handfull, wash them and bind them, and cast them into the pot.

A Plaister for the same.

TAke Magnentum Hercheum, Mylepe Plante, Olei Gemelli Lampi, an ounce: Emplastrum Dyachylon one ounce, Terebentine, Resina pini pulluris puriter fol resolvendo dissoluentur

solventur, Et fac magdalione: take your powder in dayes and times convenienti, at the first time two penny-weight, and after as you thinke expedient.

Stubbes Medicine for the Gowte.

TAke a quart of red Wine Lees, a quarter of a pound of beane flower, halfe a quarter of a pound of Commine seede beaten, a spoonefull of Volé Armoniacke, halfe an ounce of Camphere, which must be put in at twice, and boyle them all together, till they be somewhat thicke: then make it plaister wise, and lay it to the paine.

Another Plaister for the Goute.

TAke Occy eronium Galbanum, and Meliloneum, of each one a penny-worth and [illegible] halfe a pounde of Rose pitch, and another pound of fine Rozen, one halfe ounce of Camphere, one quarterne of Deeres suet, halfe a quarter of a pound of Commin, and boyle them in a fast fire together, and thereof make a Plaister upon a piece of [illegible] as the other.

Another for the same.

TAke the Gall of an Ore, and Aqua Compositia, of each a like quantity, as much of Oyle of Roses, and of both the two, and labour them all together in a pot untill it thicke, the space of halfe an houre: When you have so done, annoint your palme therewith, then wet a linnen cloth therein, and as hot as you can suffer it, bind it to the sore.

For apricke of a Thorne, or any other thing.

TAke honey, and a good quantity of Chalke, and of the Gall of a Beast into it, and boyle them together, and make a Plaister of them, and put upon the [illegible] Chalke be scraped very small.

A Remedy for burning and Scalding.

TAke the white Woll of the belly of an Hare, and if it be rawe, lay it thereto, and it will never away till ſuch time it be whole.

Another for the ſame.

TAke a Thiſtle called S. Mary Thiſtle, ſtampe it and ſtrain it, and take thereof two ſpoonefuls, and put to this three ſpoonefuls of Creame, and mixe them together, and annoynt the Patient therewith.

To kill a Tetter or Ring-worme.

TAke the root of a red Dock, the roote is very red, and ſlice it, and lay it in Vineger a Night, and after lay it upon the Tetter, and tye it with a cloth hard, and it will kill the Tetter. Approved.

For a winde or a Collicke in the belly.

TAke a Roſe Cake and toaſt it at the fire, with Vineger throwen upon it, and lay it as hot to your belly as you may ſuffer it.

For the Collicke.

TAke Muſtard, Figges, and Vineger, ſtamped together, and lay it to the belly of the diſeaſed, cold, in manner of a Plaiſter, and it ſhall helpe.

Againſt the Shingles.

Annoynt the Shingles with the juice of Sprats, and it will heale them.

To heale a wound in ten dayes, as by proofe hath beene ſeene.

Stampe Camphere with Marrowes greaſe, and put it into the wound, and it will heale it. Approved.

For

For ache in the Backe.

TAke Egremont and Mugwort, both Leaues, and Roots, and stampe them small, then mingle them well with old Pœres Seuet, then smœre or annoynt the grieued place therewith very warme, and after rowle it vp hard.

For to heale in foure dayes the scalding with water or any other thing, without Plaister or Ointment, it hath beene tryed and found true.

TAke an Onyon and cut him ouerthwart, and wring out the iuyce vpon the scalded place being so every day twise, it will heale it quickly.

To heale the Itch.

TAke of Lapacinum Acutum, or of Dogell, and boyle it in water, and wash therewith the diseased person: or else take the rootes of Lauell, and being well brayed with salt and bread, annoynt therewith the body. The like effect is done with the decoction of Egrimony and Sage, made with Raine water, and washing therewith the sicke person.

To heale Sores or Tetters.

TAke of Waxe of Cinabrium, in powder, and of Oyle of Roses, as much as shall be sufficient, make thereof an Ointment. Or else bray Cockle and Brimstone, and mixe them with Vineger, and make an Ointment.

To remedy the swelling of the Legges.

TAke the Iuyce of Walwort, of Waxe, of Vineger, of Barley, Speale, of each a like quantity: Boyle it, and make a Plaister, and bind it vpon the sore.

A good Drinke to strengthen the heart and all the members, if a man drinke halfe an Egge shell full of it morning and evening, with as much good wine.

TAke the best Aqua vitæ that you can get, and take a peece of fine Gold, and make it glowing hot ten times, and quench it againe, the more you quench it, the stronger waxeth the water and better. Then put it into the same Aqua Vitæ, and take a quarter of an ounce of Saffron, and a quarter of an ounce of Cynamon, both beaten: let them stand foure dayes, well stopped, and every day once shake them well, then you will take it, then let it stand till it be cleare, that it may be cleare. This water comforteth the cold stomacke, giveth strength to all the members, specially to aged folkes that have been over long sicke, whose strength is consumed, for it comforteth and strengthneth the heart out of measure.

A Speciall Medicine to cause sleepe.

TAke Lettice seede, and Purslane seede, of either halfe an ounce, of Nightshade, and Henbane seede, of either halfe a dram, and halfe a spoonefull of red Vinegar, and temper them all together: then with a fine linnen cloth annoynt the Patients head.

To heale Sores or Cancers.

TAke of Oile of Roses, and Oile of Violets, of either halfe a pint, of Barrowes grease, or Hogges grease, halfe a pound, of Waxe, and Rosen, of either halfe a pound, of Turpentine, and Frankincense, of either halfe a pound, of Mastick, and Myrrhe, of either halfe an ounce, of Camphire, and Saffron, of either halfe a dram, of Bolearmoniack, and Terra sigillata, of either halfe an ounce, of Sanguis Draconis, and Mummy, of either halfe an ounce, of Aloes, and Gumme Arabicke, of either halfe an ounce, of Gumme Elemi, and Gumme Dragagant, of either halfe an ounce, of Gumme Tragacanth, and Gumme Hedera, of either halfe an ounce, of Gumme Lacca, and Gumme Olibanum, of either halfe an ounce, of Gumme Ammoniacum, and Gumme Bdellium, of either halfe an ounce, of Gumme Sarcocolla, and Gumme Opopanax, of either halfe an ounce, of Gumme Galbanum, and Gumme Scammony, of either halfe an ounce, of Gumme Euphorbium, and Gumme Ammoniacum

goe into the Throate, that helpeth, and is oft times experimented and proved.

For the Canker in the mouth.

TAke halfe a pint of Ale, and a sprig of Rosemary, and seeth them together, and skim your Ale. And then put in a piece of Allom as much as a Nut, and a spoonefull of Honey, and two spoonefuls of Honey suckle water.

To make the Face faire and the breath sweet.

TAke the flowers of Rose-mary, and boyle them in white Wine, then wash your face with it, and drink it fasting drinke, and so shall you make your Face faire, and your breath sweet.

A Remedy for a red face or a red nose.

TAke Litarge of Silver, and Brimstone, of each like much, and seeth them in Rose water, and Wineger, and then with a linnen cloath wet in the said Wineger, lay it to the sore.

A Remedy to qualifie the Coppered Face that is uncurable.

MAke a Bath with the flowers of Camomell, Violets, Mallowes, and Flowers of water Lillies, then annoint the place with Anguentum Album, Camphoratum, and mixe that oyntment with a little yellow Brimstone, and Quicksilver killed with fasting spittle, and annoint the Face withall.

A speciall good dyet for all coppered Faces.

MAbstaine from all salt things, fatt, fryed, breakes, and roasted meates: also from drinking of Wine, for it is very evill: also Onyons, Mustard, and Garlicke are very naught: in stead of which, you must take Purslaine, Borrell, Lettice, Hops of Brasame, with Sperage or roots in Pottage or otherwise: Milk is necessary to be taken, and in sleeping to lay your head low.

An easie Remedy to make the Teeth white.

TAke Vineger of Squilles, and dip a little piece of Cloth in it; and rub the Teeth & Gummes withall: the said Vineger fastneth the Gummes, comforteth the rutes of the Teeth, and maketh a sweet breath.

To take away the stinking of the mouth.

YEe must wash your mouth with Water and Vineger, and chew sparticke a good while, and then wash thy mouth with the decoction of Annis-seed, Spinks, and Cloves, sodden in Wine. If the stincking of thy mouth commeth of a rotten tuth the best is to have it drawne out.

A Remedy for sore Eyes.

TAke the Juyce of Fennell, and drop thereof into the Eyes, Evening and morning, and it shall heale the griefe and paine.

A proved Medicine for the bleeding at the Nose, called the Ladie Maries Medicine.

TAke the shell of an Egge, the meate being very cleane out, and put it into the fire till it be burnt very blacke and ready to breake, then take it out, and make thereof fine powder, whereof ye shall blow through a Quill part thereof into the Nose that bleedeth, and it shall stanch.

Against a stinking Breath.

MIx Hemp, Malt, and Rye flower well together, and therewith rubbe the Gummes twice or thrice, then wash it with faire water, and it will helpe thee.

For an evill breath.

SEeth two ounces of Camomile in fine powder, in a pottle of White wine, into a quart: then keepe it, using to drinke a little thereof warme at night, the space of fifteene dayes, and it will helpe.

For

For the Head-ache, and cleansing of the same.

CHew in Pellitory of Spaine in the mouth, it will cleanse the Head, and also take away the Ache or paine.

To heale a swolne Face, that is hurt or marred by reason of some strange Scorching, which onely chanceth when the Sublime is not good.

TAke the Iuyce of Barba Iovis, (in English Singréne) and rub your face with it twice or thrice a day. You may vse the like with the Iuyce of Purslaine: but if your Face were too much marred or hurt, take sixty or fifty pokes of Egges, and put them in a frying Pan vpon a great fire, and get some Oyle out of them, wherewith you shall annoynt your Face.

To make an aking Tooth fall out of himselfe, without any Instrument or Iron Tooles.

TAke wheate flower, and wire it with the milke of the hearb called in Latine Herba Lactaria, in French Tintemaille, or Herbe Alarte, in English Spunge, that hath milke in it: in Greeke, Tithimales, which is an hearbe well enough knowne, and therof make as it were a paste or boll, with the which you shall fill the hole of the Tooth, and leane it in a certaine time, and the Tooth will fall out of it selfe. Also if you wash your mouth every morning once with White wine, where in the roote of the said hearbe hath beene sodden, your shall never have paine in your Teeth. Also the decoction or powder of the flowers of a Pomegranate Tree, being put in your mouth and hot water your Gummes fasteneth Teeth.

To kill Lice and Nits in the Head.

TAke the powder of scraping of Harts horne, and make the patient to drinke it, and there will no Lice nor Nits byde in his head: but if you will strew the said powder vpon his head, all the Lice and Nits will dye.

To

To remedy or to helpe Blood shotten eyes, comming by any Rheume, Fluxion, or such other like cause.

TAke the tops or ends of Wormewood, which is an herb well enough knowne, and stampe it, mixing it with the white of an Egge and Rose water, and make thereof as it were a Plaister, and spred it upon a linnen cloth, which you may lay upon the eye where the blood is, so rise upon both, and doe this at night when you goe to bed and the next morning take it off, and you shall see that this Plaister shall have drawne to it selfe all the blood, and all the redde that was in your Eyes, and so you shall be quit of it.

For the Tooth-ache.

TAke the Rootes and Leaues of Chickweede, and boyle them in water, with the which you shall wash your mouth well, and hold it in your mouth a certaine space, and it will take away your paine.

To fasten the Gummes and loose Teeth.

TAke a little Myrrhe, and temper it with fine and Oyle, and wash your mouth withall, and you shall see a wonderfull experience. The Myrrhe also killeth the wormes in mans body, and being chewed in the mouth, maketh a sweete breath.

To take away the Tooth-ache.

TAke Hyslope, and make thereof a decoction with Vinegar, and holding that warme in your mouth where the paine of the Tooth is, it will ease you. Also Sage is good for Rumes and Impostumes with Honey, and a little Nutmeg killeth the wormes in a mans body.

Against the Crampe.

TAke and beat Wormewood and Rosemarie together, and so binde it to your Arme, or to your place where you feele it, and it shall take it away having the paine againe.

A Re-

A Remedy for the Collicke.

TAke Velvet, and rubbe your Navill therewith, and chawe Rosemary in your mouth, and it easeth the Collicke straight way.

A Powder for the Collicke and Stone.

TAke Parcely seed, Saxifrage, Alkanet, Cozzonner, the Kernels of Cherry stones, Smallage seed, Lovage the rootes of Pellitory, of each a dram: Bay-berries, Juy-berries, of each a dram: put to all these as much Ginger as they all weigh, and adde thereto halfe an ounce of Cummin: this Powder is to be taken in Ale, halfe a dram at once, twice a day.

A Remedy for the Collicke.

TAke a quantity of Wormes, take, Cowrard seeds, Parcelyseed, Alkanet seed, Alexanders seed, Annyseed, Fennelseed, Bayberries, Juyberries, Smallage seed, Lovage seed, Rosemary, Hyssop, Sothernwood, Mints, Origanum, Dyapenny royall, Saxifrage roots, Gentiane roots, Orchiobicke dried, mixe them together in drinke, and drinke it morning and evening, fasting.

A Medicine for the Collicke.

TAke Pimpernell, Gentian, Crowfoote, Centaurie, Pellitory, and boyle them in the best ale, and when they are boyled take the liquor of a Gammon, and put thereto good Allegar a little, and let them stand certaine houres after your discretion, and put them under a Gammon, and drinke thereof fasting: this is good for the Dropsie.

A Medicine for the Collicke.

TAke Pimpernell, Gentian, Crowfoote, Centaurie, Pellitory, and boyle them in the best ale, and when they are boyled take the liquor of a Gammon, and put thereto good Allegar a little, and let them stand certaine houres after your discretion, and put them under a Gammon, and drinke thereof fasting: this is good for the Dropsie.

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blood, above all other medicines. Also this water drunke with Carduus seed twice in one day, destroyeth all Palsies, which is not dead in the sinewes and members, for it comforteth sinewes principally.

For the Collicke and Stone.

TAke halfe a pinte of white Wine, and a good quantity of white Sope, scrape it, and put it into the white wine, and make it lukewarme, and drinke it once, twice, or thrice, as the Patient shall prooue.

A Powder for the Stone.

TAke the seede of Gromell, Browne, Saxifrage, Alisander, Parcesley and Fennell, of all these seedes like quantity, beate them very finely together, and so drink halfe a spoonfull of powder, or a spoonefull at a time in a draught of good Ale, and let it be luke warme in any wise.

For the Collicke.

TAke Parcesley, Water-cresses, Pellitory of the Wall, Violet leaues, of each a handfull, a pint of sweete Butter let the herbes be cleane washed, and stamp them in a quart of running water, let your water be taken by against the Streame, let them stampe till you may strike a plaister thereof, then temper them together with a quarter of an ounce of Diapalma, and make a plaister, and let it be laid to the Patients belly betweene the Navell, and let it not in his passage, Pellitory of the Wall, and let the Patient make water, straines there in a faire cloth, and thereby he shall have no colue, together it with pure goats Sp. vini, and let him drink three or foure times.

And a Me-

A Medicine to purge the Head.

TAke Paſticks, Peritory of Spaine, tame Treſſis-Roſe, Cockle-ſeed, Staviſacre, both the kindes of neezing powder, white and blacke, Ginger, Cinamond, of each halfe a dram in fine powder, and mixed together, and put it in a little bagge of fine linnen cloth, and let the Patient hold one of theſe bagges in his mouth a good ſpace, but theſe bagges muſt firſt lye in Roſe a pretty while in Vineger, and it will draw out Rheume from the head wonderfully, and when he hath done, he muſt waſh his mouth well with Wine or Ale.

A Medicine for a ſcald Head.

TAke Dapple Roſes, and Ale, and ſtampe them with as much May-butter as needs, and annoynt the ſore head therewith.

For the Head-Ache.

TAke a good handfull of Red-Roſe leaves dryed, and a good quantity of Cummin groſely beaſed, and a good handfull of Camomill groſely dryed, and a quantity of browne leavened Bread; then mixe them, and put it into a Linnen cloth, then quilt it, and ſet it into a hot Diſh, upon a Chaſingdiſh, and ſprinckle the bagge with Roſe water and Vineger, and turne it in the diſh till it be as hot as may be ſuffered, to be laid to the noddle of the Necke: and let it lye till it be cold, and ſo vſe another, and keepe his head as hot as he may ſweate.

For paine of the Head.

TAke Parſtone and ſtampe out the Juyce of it, and let the Patient take of it in his Noſe.

For deafeneſſe in the Eares.

TAke the Juyce of Coleworts, and mixe it with warme water, and droppe it into tyne Eares, and it will helpe.

To make Honey of Roses, called *Mel Rosarum.*

TAke foure pound foure ounces of Honey clarified, and two pound of the Juyce of Red-Roses: and let them boyle together till it be like a Syrrope.

Another making thereof.

TAke a pottle and halfe a pinte of Honey well clarified, with a pottle of white or red Wine: two pound of Red-Rose leaues: Boyle the Rose Leaues and Wine till halfe be wasted, and then putte your Honey to, and let it boyle till it be somewhat thicke, and in colour like Syrrope.

For the Pockes.

TAke the Juyce of Hemp-Rootes, and young Nettles, and giue the sicke party to drinke.

A true Medicine for the Jaundice.

TAke a handfull of Cherry Leaues, seeth them in a pinte of Spike, and let them boyle well: Then straine it, and drinke a good draught thereof to Westward, and in the morning fasting, and the Jaundice shall depart from you by Urine: or else drinke in the morning this following. Take the iuice Barberries, fill the Nuttes shell with the Iuyce, and take the Nutte shell that is yellow, put therein as much as a small sponne will take, and in a little water let it be well boyled, and let it coole, and then drinke it, this hath beene experimented.

A Remedy for the Stone.

TAke the Seedes of Parsley, and lay them vpon a hot Tyle-stone: after that you haue rubbed and dryed them in a faire cloth, them being dryed vpon the Tyle-stone, beate them into powder, then take a pottell of Claret wine, and parsley, and place it vpon the fire, with Water and Butter, and straine in halfe a spoonefull of the said powder: and hereof you must drinke a good draught fa-

ting

fting in the morning, and eate nor drinke nothing else for three houres after.

For the Liver that is corrupted and wasted.

TAke a good quantity of Liverwort and bruse it a little, and then seeth it in good strong Wine, with a quantity of Rue herb, and vse this medicine, and thou shalt be whole.

For heate in the Liver.

TAke the Iuyce of sower Apples and sweet Apples, of each a pound or more, as much as you thinke best, and five pounds of Sugar, mingle these things together, and let them boyle on a simple fire till it be thicke as a Syrope, and vse thy meate every day fasting, with luke warme water.

For to make haire grow where it is worne off.

TAke and seeth Wallowes roots and all, and wash the place where haire lacketh, and it shall grow.

For to ride away Fleas.

TAke Henbane seede and burne them to powder, and mingle it with oyle, and touch the place where the Haire groweth, and it shall grow no more there. Approved.

To know whether a woman shall conceive or no.

TAke of the iuyce of Ieuye, and hauing seeth and cleansed it in hot water, giue it to the woman to drinke in the morning at her breakfast, then let her stand in a hot Bath, and if there appeare greene or yellow in her belly, she may well conceiue.

To make a barren woman beare Children.

TAke of these little Sea flies called in Latine Pollipodes, and rubbe them upon the vtmost parts of Mice, and let the woman eate of them and it shall helpe her readily, hauing to the purpose time the company of a man.

To make a woman have a quicke Birth.

TAke leaues of Dictany, and stampe them, or else make powder of them, and giue the woman that laboureth drinke of it with a little water, and she shall be deliuered incontinent without any great paine or griefe.

For all manner of Lameneſſe or ſwellings.

TAke a handfull of Time, a handfull of Lauender cotten, and a handfull of running Strawberries that be like to a string, and ſo cut them ſmall, then beat them in a ſtone morter, with foure or fiue grenne Onyons, taken out of the neſt very ſtigge, and quicke, beat them together vntill you ſee no more a number of them whole, but done, take a penny worth of ſpay butter clarified, and mingle it in the morter with them, and ſo let it ſtand, foure and twenty houres before they bath: when you haue ſodden it, vſe it as before you are taught, as well in preſerving of it, as in doing of it.

For to ſtay the Laxe or Fluxe.

TAke Plantine, otherwiſe called Waybroad leaues and rutes, waſh them in faire water, and then ſtampe them, and take a reaſonable quantity of the Iuyce, and put it to ale, and make a poſſet therewith, and after take the ale poſſet, and clarifie it vpon the fire perfectly, and then let the Patient drinke it blood warme, for the purpoſe aforeſaid, without taking of other drinke, the ſpace of three houres either before or after.

A ſpeciall Remedy for the Scuruy.

TAke a quantity of Burrage, Bugle, Fennell rutes, and Parſley rutes, Reyſons, and Currants, and let all theſe be boyled in Milke, from a pottle to a quart.

For the ſwouning Sickneſſe.

YE muſt take a good ſpoonefull of Treacle, and a ſpoonefull of Vineger, fiue ſpoonefuls of water, and fiue ſpoonefuls of the

the Iuyce of Ginckfoyle, ſwing them all together, and drinke them luke warme.

For him that pilleth Blood.

TAke a good quantity of Rew, otherwiſe called hearbe Grace, and dry it ſo that you may beate it to powder, and then take the powder and drinke it with Ale: and it will change the vine.

For the Canker in the Mouth.

TAke white Wine, and a penny worth of Ginger in powder, and let them ſeethe toſſime together, and waſh the ſore place with a feather, and drinke not in one houre after, and ye ſhall haue eaſe in ſeuen dayes, or leſſe time.

A powder for the ſame.

TAke ſmall Pimpernell of each alike quantity, and halfe ſo much Saltpeter, as all your herbes, dry them and ſtampe them ſmall, and put thereto a little burnt Allome, and then take it vp, and vſe it, and beate it to powder and keepe it, for it neuer failes.

To know the Feſter and Canker.

HEere you may learne wherein, and of what manner the Feſter commeth, and alſo the Canker, it commeth of a ſore that maketh matter, and breaketh out againe, ſuch as be in the head, where hath come out water, if it be in the mouth there commeth out matter in the ſame: and if it be in the bone, there commeth out matter where ſuch ſtinke. A Feſter hath a narrow hole and deepe, and within more Feſter is ſometime there: but it hath more holes then one, and the Canker hath alwayes but one hole.

For

For a Canker in the body.

TAke the rootes of Dragons and cut them in small pieces, and lay them to dry, and make powder thereof, and take a penny weight of that powder, and put it in water all night, and on the morrow powre out that water, and put thereto white-wine and then let it boyle, and let the Patient drinke thereof warme, and in three dayes he shall be whole.

For a Canker in a womans Pappes.

TAke the Dung of a white Goat, and the iuyce of Celandine, and bray them together, and lay them to the sore, and it will kill the Canker, and heale the Paps.

A good powder for the Canker.

TAke Copperas, and Roch Allumbers, and Verdigrease, and Sallarmoniack, and beate them to powder in a Morter, of each alike quantity by weight, and put the powder in a bel full, and lay it on a chafer of fire till it glister, and then take it downe, and let it cole, and after beate powder thereof, and that powder shall destroy the Canker, or worme ill.

A good feate for the Canker, Fester, Botches and Sores, old and new.

TAke [illegible] and one ounce, of [illegible] and one ounce, of Mirrhe dram, saffron, Aloes dram, pouder, Verde all these, and put them in a morter, and well them, and powre it in molten lake that the Mirrhe be ready beaten, and put it in and there it shall be dissolved in the substance of the lake, and then take it downe, and let it cole, and so get may it new it, and use the

the gums that is Canker'd, and do so for cleansing the sore; and with a feather put it upon the corruption, and take heed to it, that it is all healed, and that the place bleeds not, for being fine weeks old and more, it is both perilous and doubtful of a Canker.

To heal the Canker or Marmoale.

TAke a pecke of the Ashes made of Athen-wast, and Ashes of Date straw, and put hot water on them, and make a gallon of Lie, and put thereto two handfuls of Barkestaff, and let it stand a day and a night; and then cleanse it through a canvaile, and then take the same wall, and put it in againe, and put thereto as much Allome, and halfe as much of Copperas, and put them in a pot, and let them boyle almost to halfe, and ever stirre it, that it goe not to the bottome, (after three dayes) and strain it through a cloath, and let it cool, and when it is cold take a quantity thereof, and wet a linnen cloath therein and lay it to the sore.

For the Canker in the mouth.

TAke seven spoonfuls of Honey, and clarifie it in water with, and then put it into a pint of white vinegar, and half a quarter of a handfull nut, and a quantity of Sage, and let all these boyle together, a quarter of an houre, and then take of Sugar candy, and Honey, of each a handfull, of them both together, the quantity of a quarter of an houre, and let the Patient walk his mouth therewith, and spit the same out before, and if the liquour be too sharpe to wash your mouth with, then take a quantity of Barley water, and a spoonefull of Honey, and wash them well as before.

To make a Gum

To soften a Gum

To make red Wafers for the Canker

Take the [illegible] and put thereto

[illegible] and put thereto

and let it so rest nine dayes upon dyunge: and then take them out, and then strayne them through a cloth into a cleane glasse, and stop the vessell close, and keepe it.

To take away the Canker.

TAke Parsiemaile Rose that hanget h in the Rose, and burne it to powder, and put the powder into the hose, and it will slea the Canker.

For the Canker in the mouth.

TAke the herbe Grene, Lavender, Cotton, Sage, Pamphckle leaues & Rosemary, and stampe them with a little rock Alome, and a little Crystall Honey, and put them into a faire Bole, and when ye vse to a sore mouth therewith, take as much as ye thinke will serue, and take a few Sage leaues and wash the mouth, and lay it to the Canker, and if ye put thereto a little Pepper, and May salt, it will be the better.

A powder for the Canker.

TAke one quarter of a pound of Rock Alome, and burne it in an earthen pot full, but there needs no water thereto: then take [illegible] and beate all these in fine powder cleare, and then wipe them cleane, and put them into a glasse, and keepe it close: and when ye will vse it, wash your mouth with the water, and then lay on the powder, and to vse it once in the day, and it shall heale you.

For Canker, Fistula, Worst, or Wennes, and how to have no old.

TAke a gallon and a halfe of running Water, and a pecke of Ashen-ashes, and then strayne, and make three of a gallon of Lye, and put to every gallon of Lye a pound of Rock Alome, and quarter a pound: and then all these, and let your pannes be so great, that it be little more then halfe full, and when

when it riseth in the bathing stove it powre with a ladle that it runne not over, and let it stand two or foure houres till it be cleare, and all that is cleare strayne it through a fine thick Canvas, and then wet therein a ragged cloath and long line, and lay it on the sore, and this is good for all the diseases aforesaid.

A good Medicine for the Canker and Sores.

TAke a pottle of cleane running water, or white wine, Sage, Rosemary, and Winterspole, of each a handfull, Allome one ounce, boyle all together till halfe a quarter be consumed, and for the Canker put in a little white Coperas and Campheire.

For the Canker in the mouth.

TAke Plantine, Wittony, Egrimony, Violets, and Mallow bind, and boyle them in wine or water, with Sage, Hyssop, Pimpernell, and greene Willowes, and therewith wash foure times in a day, and hold it in your mouth hot, and therewith wash.

For Canker old or new, or Marmole.

TAke Smallenge, Mugwort wood greene, Walnuts, Lillies, Worme Crappes, white Hazell, red Nettle, Sage, Betteny, Pimpernell, the roote of Floure-deluce, Plantan, ground Ivie, Mallowes, Sperle-care, Celondine, Pinkes, Wittony, Egrimony, Violets, Chervell, Colworts, Avence, Stampe all these, and rost them and fry them in Barrowes grease, Wheapes tallow, and Honey, and make thereof an ointment with Turpentine, Waxe, Rozen, pitch, Gum, Frankensence, burnt Allome, and powder of Tanners barke.

For the Canker.

TAke the powder of Verdon, Honey, and creame, and white wine, and mixe them altogether, and melt them over the fire, and

when it is hot, with a linnen cloath wash there with thy mouth and when the sore is well washed, put thereof into the griefe with a tent, as hot as may be suffered two times a day, and be whole.

For a Canker in a mans body, and sore the man.

TAke the roots of Dragons, and cut them, and dry them in gobbets, and make powder of them, and take a 9.d. weight of that powder, and seeth it in white Wine, and let the sicke drink thereof warme, fasting, and in three dayes he shall be whole.

For the Head-ache.

TAke Hemlockes, and seeth them, till they be as thicke as pappe, and lay them where the paine is: Let them lye all night, and on the morrow lay another of the same heat, and doe it three or foure times, and it is done.

Another for the same.

ALso take and make Lye of Verven, or Vytton, or Worme-wood, and there with wash thy head three a weeke, and it shall doe the much good, and take away the Ache.

Another for the same.

TAke the Hearbe called Bursa Pastoris, and bruise it, and lay it to the part of the sore, and it helpeth both the Head-ache, and the Tuthache.

Another for the same.

TAke Vitton, Verven, Selowsine, Mugwoorte, Rewe, Wall-wort and Sage, and a quantity of Pepper, and Honey, and seeth them all together in water, and Traine it through a cloath, and drinke it fasting.

Ano-

Another for the same.

STampe Bittony, and lay it on thy head under thy Cappe or bind it to thy head.

Another for the same.

TAke Sage, Bittony, and Rewe, with Worme wood, ana, seeth these in faire water, and then put out the same water into a vessell, and then grinde the same Hearbs in a morter small, and then take of them and of the liquor, and temper them with Wheate Branne, and with the rest of the liquor wash thy head, and then lay a Plaister thereof upon the mould, and let it lye there a day and a night, and do so thrée or foure times. Item, yée may take rootes and leaues of Primroses, fresh Butter, and Larre boyled together.

Another for the same.

TAke Auence, Pigeons dung, and Wheate flower, ana one ounce, and temper them with the white of an Egge, and bind to thy griefe.

Another for the same.

TAke Bittonie, and Camomill, ana a handfull, and seeth it in a pottle of Wine to a quart, and wash thy head with the liquor, and if it be the Megrim, it shall helpe thée.

Another for the same.

TAke Frankensence, Doues dung, and flower of Wheate, ana one ounce, and temper them together with the white of an Egge, and lay a Plaister thereof where the griefe is,

Another for the same.

TAke the white of an Egge and beate it well, and take away the froth, and put thereto Rose-water, and the powder of Alablaster: then take Flaxe and wet therein, and lay it to the Temples, and when it is dry, wet it againe: vse it three or foure times.

Another for the same.

TAke Marben, Bittony, Woormwod, seeth them well, and wash the Patients head, and after that make a Plaister, and lay on the ouer part of thy Head on this manner: take the same Hearbes boyled when they are sodden, and wring out the Iuyce of them, then take the Hearbes and stampe them in a Mortar, and temper them with the water they were sodden in, and put thereto Wheate branne to couer the Iuyce of the hearbes that it goe not out, then take a garland of Linnen cloth, that will goe about thy head, and dippe the Plaisters in it, as hot as the Patient may abide it, and then put on a cappe ouer that.

Another for the same.

IF the paine come of hot humours, take a quantity of Houseleeke, and distill it as much as you please, and with the same water wash thy Temples, and thy Forehead, and then dippe a linnen cloth therein, and lay it on thy Forehead, or thy temples.

Another for the same.

TAke Margerom, and greene Ivy leaues, Bittony, and Verben, of every one two handfuls, cut them small, and beate them in a Mortar, and seeth it in two pennyworth of fresh Butter, and stirre it till it ware very greene, and so let it stand nine dayes in an earthen pot, then seeth it againe, and stirre it well and strayne it, and keepe it in a faire vessell, and when you neede warme a little thereof in a Saucer, and annoynt your Temples therewith.

An

Another for the ſame.

TAke a quart of white Wine, and Horehound, two handfuls, and Camomill, one handfull, and boyle them together, and therewith waſh thy Head: then take Wheate bran, and put to the hearbes, and boyle it, and make a Plaiſter and lay it to thy head.

Another for the ſame.

TAke the Juyce of Houſlondine, and good Wineger, mingled, and made hot, and with a ſponge or a linnen cloth lay it to thy forehead, it quencheth great heate, and purgeth it, ſo that it comes no more.

Another for the ſame.

TAke the Juyce of Pimpernell, and put thereto May butter, and frye them together with a ſoft fire, and keepe it, and therewith annoynt thy Head and Temples.

To cleanſe the Head.

TAke Wheate two ounces, Pepper halfe an ounce, Garlicke foure cloves, Saffron in powder, halfe a penny worth, and mingle them together in fine powder: then take the Juyce of Colewoorts, and put them to your powder, and make it as thicke as pappe, and ſomewhat more ſtiffer, and make Pilles thereof, as bigge as ſmall Peaſe, and when you goe to Bed, take foure of them, and roll them in fine powder of Liquorice, and caſt them into your mouth, and ſwalle to them to wine.

For the Head-ache comming of the ſtomacke.

TAke Feaverfew, Camomill, and Roſes, and ſeethe them in white Wine, and make a Plaiſter, and lay it hot thereto.

For Ache in the hinder part of the Head.

STampe Sage with the white of an Egge, and temper it with Wineger, and lay it thereto.

A priq;

A principall Medicine for the Head.

TAke Commin a quantity, and lay it in Vineger one night, and on the morrow put out all the Vinegar, saving a little to keepe moyst, and fry it in a pan, and bind it in a linnen cloath about thy head, and by the grace of God, ye shall be whole.

For a man diseased in the Liver and Spleene.

TAke Barrowes grease, and Ashes made of Ashenwood, and one pound, and running water a Gallon, and seeth them till they be half wasted, and then straine them through a cloth into a vessell, and let it stand so all night, and then on the morrow, skeete of the grease, and cast away the water, and melt the grease, and fire it off, and put it into Boxes, and when you need annoynt the Spleene therewith.

A Drinke to be used after this Oyntment.

TAke the rootes of young Ashen plants, cleane washed, one handfull and Wormewood, one and let them seeth in Water, from a gallon to a pottle, and let the Patient drinke thereof, at morning cold, and evening hot. Probatum.

A Plaister for the Spleene.

TAke the rootes of Lillies, sparth swallow rootes, Alexander leaves, of each one ounce, of the barke of Elme, the barke of Ashe, Wyne leaves, of each two ounces, all these being in powder, let them be sodden in strong Vineger, and so let them seeth, till they be sodden dry, then put thereto powder of Commin dram. Drams powder of the barke of Capers, one ounce dram. powder of Rewe, two drams, then afterward put thereto Gum Armoniac one ounce three drams, dissolved in Vineger, and then with wax Turpentine, so much as shall suffice, and make thereof a Plaister for the Spleene.

An

A principall Medicine for the Head.

TAke Cummin a quantity, and lay it in Vineger one night, and on the morrow put all the Vineger saving a little to keep it moyst, and fry it in a pan, and bind it in a linnen cloth about thy head, and by the grace of God, ye shall be whole.

For a man diseased in the Liver and Spleene.

TAke Worrotree greene, and three parts of Mayd-heath, and one parts, and running water a Gallon, and seeth them till they be halfe wasted, and then strayne them through a cloth into a bottell, and let it stand in all night, and then on the morrow, skim off the greasie and cold from the water, and melt the greasie, and strain it, and put it into a pot, and when you have occasion use the Oyntment thereunto.

A Drinke to be used after this Oyntment.

TAke the roots of Lovage, Fennell, Parsley, Asparagus, one handfull, and wilde Time, and seeth them forth in Wine, strain it, and drink a pottle and let the patient drinke thereof, at morning, noon, and evening hot.

A Plaister for a Canker.

TAke Bole Armoniack, Gum Sarcocolla, Alexanders seed, of each one ounce, of the barke of Elme, the barke of the Pomme Citron of each two ounces, all these being powdered, put them to soake in strong Vineger, and so let them lie a day or two to be tanned, then put thereto powder of Cummin demi. Dram. powder of the seeds of Capers, one ounce demi. Powder of Reeps, three ounces, then afterwards put thereto Gum Tragacanth, one ounce, first steeped in Vineger, and then with the rest of the powders, as much as shall suffice, and make thereof a plaister for the Canker.

Another for the same.

TAke the toppes of Lettyce, Rute lemon, Cliuer-fede, Comyn fede prepared, of each one ounce, Guado Arabic, Galangi, of each two ounces, Pelitory, 3. halfe water demi ounce terrifie, mixe them and put them in a bagge, quilted, or bolted.

A Drinke for the same.

TAke the Iuice of Licoris, one ounce, Fennell-fede, Anis-fede, and Iuniper, one dram ounce, perced it in a gobbet, and drinke it.

For the Spleene.

TAke three spoonefuls of the Iuice of Sow tistes in white wine, by the vse of the Signe of Capricorne, and drinke it three or foure mornings fasting, and it shall be holpe.

To purge and amend the Heart, Liver, Spleene, Stomacke, Lunges, and Braine.

TAke Lunge-wort, Agrimonie, Betonie-flowres, young Quicken leaues, Mouncot, and Fennell rootes, parsely rootes, Spere-erp, Peonie rootes, Grapes and Cicers, and make thereof pottage, as the Signe of Cancer, with a piece of Mutton or Veale, or Swines flesh, with Rosemary, or Camomil, and a little Sauge, and season it with Pepper, and Cloues, and Mace, and eate the flesh and drinke the broth fasting, and the Spleene is gone.

To dissolve the hardnesse of the Spleene.

AMoniacum dissolued in Vinegar, and strained through a cloth, and annointed vpon the Spleene, it will dissolue the hardnesse, and it being put vpon it in peeces of leather and worne, it will doe the same.

A So-

A Soveraigne Medicine for the Spleene, and to cleanse the body.

TAke Harts-tongue, white Poppie, Lettice, Borrage, with the flowers of Fumitory, Parsely roots, scethe all these in Whey, and clarifie it with whites of Egges, and strain it, and drinke it first and last, during a moneth, and it shall helpe your Spleene, and cleanse your blood, and comfort you many wayes for your health.

For the Spleene.

TAke Camomill flowers, lukewarm water, and a pinte of white Wine, boyle them together, and put them in a bagge then take eyes of Violets, of Lettice, and of Lillies, and a pennyworth, amongst therewith, and put your bagge hot thereto.

For Ache in the Backe.

TAke a great Onion, & fine, and roast them in the imbers, then stampe them, and straine them out of the Iuyce, and mixe it with as much Sperme of the Whale, and annoint thereof blood-warme, first and last: Probatum.

To stay the Backe, and helpe him that consumeth.

TAke the roots of Parcely, Fennill, Candies, and of Borrage, Bugloss, Burla Pastoris, and Knot-grasse, and make broth with them of young Hens, Capon, and Mutton, Rabbets Veale, and put thereto a Date or two, and so may ye eate them in potage. Also make of white Wine.

Another for the same.

TAke white Archangell, Comfry flowers, white Lillies, white Violets, white Shelly peckes, Sweet Annise, Clary, and stampe them, and take a pottle of sperme, and a pinte

of Ale, with the pith of an Oxe backe, and three capped Dates, the stones taken out, and beate them in a Morter small, and then put in some of your Muskadine, and grinde it, and some of your Ale, and strre it, and saue the rest thereof. Also the yolkes of three new layd Egges, the strings taken out, and beat them small, and put thereto Diamoun, two penny worth, and pole pace, one penny worth, and saue all these to a quart.

For the Bladder and the Reynes.

TAke the leaues of Plantan beaten in a Morter, and saue them in Muscle, and drinke thereof alone.

To stay the Backe.

TAke the pith of an Oxe backe and scald it, and then straine it out of the skin, and three Pippe, and beate it in a Morter with the said pith very small, and then put thereto a quart of Milke, and straine it, and then seeth it with fiue or six Dates, and a quarter of Licorice grosse, and a peece of Ginger, and let the Patient vse it often.

For Ache in the Backe and Legge.

TAke the marrow of an Oxe, and oyle Olive three spoonefuls, and the yolkes of Egges, and Butter, and Pepper and Cumin, then take the marrow of a Mutton, and mingle it together, and annoynt the place there with.

To take away the paine of the Reynes of one that is low brought.

TAke three quarts of white Wine, and three bugle therein a red [illegible] and a quantity of Cloues, and the roote of the Fennell, sweet-fennel, a stalke of [illegible]

Sperymint

Cynamon bruised, Dates, great and small Raisins, with a few Prunes, seeth all these together, till the strength of the Cocke be in the broth, and put therein one ounce of Manus Christi, and vse this morning and evening luke warme.

A Plaister for the Reynes.

TAke Callamint, Camomill, Melamstowe, Pellitory, Dockes, and bray them in a morter, with Oyle, or Butter, or Deeres and Sheepes suet, and grease of a Boare, or Barrow hogge, with a quantity of Cummin, and lay it in a Plaister both behind and before.

For all Diseases in the Backe.

TAke the roots of Dasies, of Plantan, of Bursa pastoris, of Centimodum, and the Cups of Acorns, ana a handfull, and of Wolsarmoniac five ounces, and of Harts-horne burnt, ana, and add a Backe Coate that is fat, and let all these be sodden together in white Wine and water, as much Wine as water, till the Comp be consumed, from the bones of the flesh, then take away the flesh and the bones from the broth, and so let the broth stand till it come to a Jelly, and when you are in your bed, cause your Backe to be there with annointed by a Chafingdish of coales, eight nights together, and lap them on a warme linnin cloth, and it shall helpe you by Gods grace.

For paine in the bladder, and to make it whole for ever.

TAke three roots of Smallage, and boyle them faire and cleane, and cut them small, and seeth them in a quart of faire water, till three parts of the water be consumed, then straine it, and take foure drams of the powder of Pellitory, and put thereto, and drinke the last morning.

Against roaring of the Reynes.

TAke one pounde of Iordane Almonds, and blanch them, and parch them, and grinde them right small and make Almond milke thereof, with a pinte of Rose-water, and a pinte of Plantein water, and then bathe it with Sugar, and Saffarnond, and when it is cold put thereto a spoonfull of spatticke in fine pouder, and vse thereof to eate and to whole. Probatum est.

A Syrope for the Backe,

TAke the rotes of Emila Campana cleane scraped, and slice them thin, and lay them in faire running water three dayes, and shift them every day, then at three dayes end take them out, and put them in a gallon of faire running water, with a quart of Honey, of Licoryce one ounce, scraped cleane and sliced, and of Anniseds one ounce, cleane rubbed from the husk, let all these be boyled softly vntill three, and take out the rotes out of the liquour, bruising them one by one, and when they be cut lay them on a table by, and let them lye a houre, and then take the rotes and weigh them, and for every pounde of your rotes, take a pottle of sperage water, and boyle them, and put your rotes therein, and put thereto two pounde of fine white Sugar, and to every gallon of sperage put all these to a Syrope, with your rotes, and then put it into a pot, and when you occupy it, let the patient eate of the rotes, and drinke a spoonfull of Syrope, after this manner put it into a pot, and when you occupy it, let the patient eate of the rotes and drinke a spoonfull of Syrope after it, morning and euening. Probatum est.

To prouoke Menstruum Muliebre.

TAke a pinte of Sperage, and seethe it in white Wine and drinke it.

An

Another.

TAke Sparrowes, Selamina, Sparigold, Mercury, Sulphur, and nine crops that grow before the change, and three dayes before the full of the Moone.

Another.

TAke Germander, and the roots of red Feather, and seethe it in Ale, and give it her to drinke as oft as she take Medicine. It remembreth Feathers and Bones, and bit it an Ounce full.

Another.

TAke Cornu Cervi, the which is like Cammell, but it hath, and make a fomentation thereof.

Another.

TAke the Yolke of Sperewe, and Sperewe, and flower of Cockle, as much as shall incorporate it, and make thereof little balls, and give her one by time of them, and she shall have Menstrum: also it shall after dispose her to conceive, for it hath seldome failed, and is well proved.

Another.

TAke the blacke like of Beanes, and bruise them and lay one for the number of nine, and picke the blacke heades, and in a Spoone beate them to powder, eate and drinke the same powder at three times that is the fourth Question. Pro eadem.

Another.

TAke the roots of Gladon, and Fennel, and seethe them in red white Wine, or Vinegar, and keepe them be well sodden, and when they be sodden, take the decoction of every of them, and the eye long drinke by, and never goe alone, for this is proved.

And

Another.

TAke Betonie, Pellitorie, Rue, Centorie, and a handfull, of the three first stampe them in water, till the iuice gette be taken, and then clense it throw a cloth and drinke it.

Another.

TAke Walwe, Margerome, Hope, Marigolds, and a handfull, and let the herbs from a pottle to a quart upon a soft fire, and so take it and drinke it every morning fasting, and if it be bitter, put thereto Suger, and vse it.

To stop *Menstruum Muliebre.*

TAke the blackest holly-hocks that ye can get, and take the flowers thereof, and make them in powder, and drinke them, and wash the place with the water of Lovage.

Another.

TAke the water of Dake leaves distilled, halfe a pinte of Rose water, and halfe a pinte of Quinces fire ounces, mingle them, drinke thereof first and last.

Another. A

TAke Hogle-hung, and let it in good Vinegre, and put it into [illegible] of linnen cloth and lay the same upon the [illegible] of the bodie from the other betweene the [illegible] and the [illegible] place, and vse the same fasting, and let him [illegible] morning and Evening vntill he be whole.

Another.

TAke the roots of [illegible] and seeth them [illegible] water, and reserue the same [illegible]

To

To stop white Menstruum and red.

TAke the Iuyce of Planten, and of Bursa Pastoris, and the whites of Eggs well beaten among the Iuyce, and put thereto Bolearmoniac one ounce, and of Terra Sigillata, demi ounce, and a portion of Wheate flower, and make it paste upon the fire, and when it is cold spread it upon cloth, and lay it to her Backe and Navell.

Another for the white.

TAke the inner rinde of the Hasel, Sorrell, Pilletians, the rinde of the Pomegranate, Planten, Knot-grasse, the inner rinde of the red Roger and a little Galanda Bolearmoniac, and boyle all these in Wine, till halfe be consumed, and let her drinke it fasting. Thus doing for seven dayes fasting.

Another for the same.

TAke the roote and Legge of a Hare, and bake it to powder, drinke with Ale, and drinke it, and it will destroy the Child.

Of Fearne.

THe roote is good to be drunke, and laid to plaister-wise, for Wounds that are made with Knives, and in like manner, the roote of the Male fearne drunke and laid plaister-wise to burnings, scaldings, &c. doth the same: it is good to destroy worms in the Belly: it doth the same if it be drunke with Wine: it doth cause Women to have their Courses soone: and if it be boyled in the same wine and put up into the Matrice, it doth the same: it doth kill Lice, Nits, and Scabs in the Head, if it be washed therewith: it doth the same if it be boyled in Lee, or other cold water, it is good for all manner of burnings, scaldings, perfectly and soone.

To take away heate and inflamation of the Matrice.

TAke the leaves of plantan and Purslaine, of each two ounces, and the leaves of Nettle two ounces, Mallowes, Blew Violets, Pimpernell, Cowslips, of each one ounce, of Time and Sage, of each halfe an ounce, Chamomile and Pellitory of the Wall, of each halfe an ounce,

A Locion for inflamation of Balans.

Take waters of Plantin and Rofes, of each two ounces. Tutia, prepared a dram, Camphere two drams, Bolearmoniack two drams, Alums halfe a dram, Camphere two drams, Powder of Roses two ounces, burnt Lead five drams weight: and it is done.

A Locion for a sore Mouth.

Take running waters a pinte, Vineger halfe a pinte, Honey four ounces, Bay leaves one ounce, Galingale one dram: Let all these be boyled to the forme of a Syrope.

A preparative.

Take Syrupe of Violets, Cubebs, and of Fenilgreene, of each two ounces, and of common Decoction foure ounces.

To make Vergent milke.

Take Vinegar of Lemons one pound, with Vinegar a pinte, [illegible] and keepe it warme by a softe fire: then [illegible] Camphire, and one dram of Camphire: and shake all these five, and keepe the water by it selfe in another vessell. And when you will use it put both these waters together, of each like quantity, and it will be like milke.

Another for the Disease Taxley.

Take Vinegar of Bull dor beetles a pound, with Vinegar a quart:

to your use in a viall close, take also of Camphire three drams, Spunke foure graines: against all these things put one ounce and a halfe of Oyle of Mastary, and put all in a pinte of Rose-water, and boyle it till the third part be consumed: and then draw the rest with woollen threddes, and keepe it to your use, in a viall close stop'd. When you will use it, take it boyle it in the bottle-Glasse, and fill it halfe full of the first Water, and fill it with the second Water, and it will congeale together, strange tongues may be loosed as white as spilke, and also it taketh away the spottes and Freckles in the Face, if it be often applyed thereto.

A Plaister for the Collicke and Stone.

TAke Pertroy, Camomill, greene Fenigreek; Cumin: Fennige them, and boyle them in white wine, and make a plaister thereof, and put it above the Reines as hot as may be suffered, and see that it lye close round about behind and before.

A Plaister for the Headache, and for hot Agues.

TAke red Rosses, Leavened Bread of Wheate, and white vineger: make thereof a plaister, and lay it to your Fore-head, for it helpeth diseases in the head, and also for hot Agues.

A comfortable Powder for the Heart.

TAke Synamon, Ginger, of each five ounces, graines of Paradice, long Pepper, of each two drams: Saffron one dram, Sugar foure ounces: and so make your Powder.

Another Remedy that breaketh the stone, which being used a certaine time, will cause the stone broken, never after to harden in the bladder.

TAke a pound of Orewind, a pound of Pimpernage seed: and a pound of Coliander, with a quarter of a pound of Fennel,

white and red, and grinde all these in a morter very small, and so keepe it, taking to vse thereof in your pottage, euery day a spoonefull.

Another proued Medicine for the Stone.

Take Mouse, Dunbore, Mouse-dung, Pellitory of the wall, Saxifrage, Time, Parsley, and Mapes, them vse night in white Wine, first distill them, and vse to drinke thereof.

Another remedy for the Stone, and to cause the voydance of Vrine.

TAke Pellitorie of the Wall, Motherwood, and seeth them in White or white Wine, with a quantity of Sheepes suet: till the Vrine come, put the herbes and fatte in a linnen bag, and lay it to the priuy member, bath, doing this, you shall finde remedy.

A proued Medicine to auoid the Vrine that hath beene long stopped, also for the Stone.

Take Mallow roots, and of Parsley roots, and stamp, in Lent. Take the Mallow roots, and of Parsley roots, and stamp, in Lent. Take the Mallow roots, and of Parsley roots, and stamp, in Lent. Take the

The Lady *Gark*, her Medicine against the Plague.

TAke Abunne, Turmentell, Sage, Spermint, and Violet leaues, of each one handfull, and stampe them in a Mortar very small, when you haue so done, straine them through a strainer with red wine, claret or white, whether you can most easily get, and take two ounces, giue of this water to the diseased to drink.

Against the new Ague, by D. *Langdon*.

TAke Horrell, Holywithill, Endive, Dandelion, Succorie, croppes of Fennell with Hallowes, with Violet leaues of each one handfull, and lay them all in a gallon of stale Ale, to a pottle, with skimming, that done, straine out the liquor, and make thereof an Ale posset, and let the Patient drinke thereof as oft as he is thirst, putting into every draught as much Treacle as the bignesse of a Beane, and he shall be healed.

To kill the Paulsie.

DRinke the roote of Valerian in powder, and it will destroy the Palsey, so that ye rate no Dogge flesh.

A remedy for the Dropsie.

SCrape an Elder roote very cleane, and breake it in many pieces, or shred it into white Wine, and let it keepe therein, then drinke the Wine, and it will heale your Disease.

Against stopping of the Pipes.

TAke Sallope, Hisop, Rose-mary, Daisies, and Coltsfoot, of each like quantity, and lay them with Ale in a Posnet, and vse it morning and Evening.

Against Hoarsenesse.

TAke a good quantity of Verbeine, and lay it with Lycorice in faire water, then straine the water, and vse no other drinke with your meate vntill you find remedy.

To cause good fasting of meate.

Drinke wine sodden with Sentory, and Plantins, Cummin and Pepper, and it shall helpe you.

For the yellow Jaundise.

Take the reddest Docke rootes that ye can get, and being washed cleane, put them into a bottell of good Ale, and when it is stale, let the diseased drinke no other drinke to his meate but ale, and it shall helpe.

Doctor *Argentines* Medicine for the Stone.

Take the red barke of an Yew tree dryed, and beaten into fine powder, and after searce it through a fine Search: also take a like quantity of blacke Zeat, beaten and searced in like manner, and being mingled together, drinke therof with Wine or Ale, blood warme, fiue or sixe times.

For Wormes in the Bellie.

Against the Wormes in the Bellie, take Onyons and pill them, cut or slice them small, powre Spring-water ouer them: Let it stand all Night, and in the morning drinke that water, and it driueth away all Wormes: powre the same water vpon the Earth where the Wormes are, and within halfe an houre, they will all creepe out of the Earth.

Another for the same.

Likewise Kane sede Dandelion pounded, killeth and driueth out Wormes out of the Body. Or else drinke distilled water of knot-grasse, or Shamie-grasse. The same killeth Wormes also: how beit it worketh more in young then in old folkes.

An approved Remedy for a Woman that hath her Throwes before her time.

Seeth a good handfull of whole Chervill in a quart of Claret Wine, and when the Herbes be well sodden, wring them into

into the Wine, and cleanse it, and make thereof an Hypocras with Sugar, Cynamon and Ginger, of ſomuane, and give her thereof morning at times needfull. And it ſhall expulſe the paine. Approved.

A Drying Powder for old Sores.

TAke the round Aſtrologia, Frankenſence, and Allome: of each two drams in fine Powder.

A Powder for the Strangury.

TAke Iuie Berries dryed over the Fire between two ſtones, and Alliſander leaves, of each alike quantity: and make a Powder thereof to be given in a draught of good Ale.

For Gomora Paſſie.

R. Caſſia extracted halfe an ounce, Venice Turpentine, three drams, fine ſalt, in Roſe-water aforetimes, the powder of Rubarbe one dram and a halfe, and with ſufficient of Sugar, make it in round Balles.

For a ſore Legge that is ſwolne with the Axis or Ague.

TAke Moore leaues and binde them upon your Legges, and it will make them water.

For the Collicke and Stone.

TAke boyled Aſhes, white Lime, and Parſely, and make pottage of it with ſpoone-meat: it is alſo good for the ſpother.

For a Megrim in the Head.

TAke a cleaſh and ſeathe it very hot, and bathe the nape of your necke, and your temples, and your eares. For

For the Ague or Axie.

¶ Take a quart of Red wine, and a quart of Milke, and ſtill them, and giue it to the Patient to drinke, when the Axie come vpon him, but the milke muſt be taken as it commeth from the Cowe.

For the Tooth-ache.

¶ Take nine Pepper cornes, and fiue Cornes of Bay-ſalt, and ſome Engliſh honey, and breake your Pepper-cornes, and beate them all in an Oyſter ſhell, then make little balles of that, and lappe them in the Bombe, and lay it into your tooth, to rub your teeth with Allome beſides.

For a ſore Breſt.

¶ Take a Red Cole, and ſcoope out the middle with the top of it, and put in a Cuppefull of Creame, and ſtrew the rinde of one Lemon in the ſame, and lay it to your breſt, and ſo let it lie all night, and do this three or foure times, till it be whole.

For a ſore eye that burneth and is watie.

¶ Take Houſleeks and diſtill them, and take the water and lay it to your eyes, and take a little Lint, and wippe it in the water, and ſo lay it both your eyes as you lye vpright in your bed.

For an hoggeyne Bloody Fluxe.

¶ Take a pinte of Milke, and a pinte of water, and let them boyle together ouer the fire, and ſo eate all in a morning, and let the Patient vſe it

For

For the Strangulion.

TAke Rewith leaues, and lethe them in Ale, and giue it to the Patient to drinke, and it will cause him to make water.

For a Fellon.

TAke Rew, and Sowpe, Salt, Waxe, and Mowres grease: and stampe them together, and lay it to the Fellon.

For the Stone.

BEate the stones of Oysters into powder, and drinke it with Rew Wine, or with white Wine.

A Medicine well proved for the Megrim.

TAke the Iuyce of Night-shade, and as much Vineger, with crummes of leauened Bread, and the whites of two Egges, a quantity of Wolfesmonke, a quantity of Soote, and Sowpe tayle: All these are to be made Plaister, and spon Flaxe, and lay it upon your griefe, with Bollage to be fitted to your head.

A Medicine for the Ague.

TAke a quart of good Ale, and a quantity of Bay-leaues, and seethe them from a quart into a pinte, and giue the Patient to drinke halfe an houre before the Fit come upon him.

For to heale a sore Eye, that is hurt with a small Pocke.

TAke the Greene of the pinions of a Goose-wing cut, a quantity of Honey, and a little Salt out of the Candle, and stirre them, and annoint it round about, and lay it on the Patients Eye-lidde, and it will heale it.

For a sore Eye with a Pinne and a Web.

TAke white Pepper, and Mastick, and Frankincense, and beate it together in an Egge-shell, till it be fine Powder.

For

For a sore Eye that Itcheth and pricketh.

TAke Running water a quart, and put in white Copperas, a Rosemary spriggs, and a spoonefull of Honey, and let it boyle to a pinte, and then drop a little into the Eye: and keepe it after him Rubbing or touching.

For a Cistica or Ache in the Bones.

TAke Nettle-seede two Bottles, of each a handfull, Comin, blacke Dogs, and Frankincense, of each a quantity, boyle all these together, and make a Plaister thereof, and lay it to the griefe.

Another for the same.

TAke a handfull of Nettles, and Bay of Sage, stampe them in a Morter, and put thereto a spoonefull of Aqua-vitæ, and a quantity of Castile Soape, and let them boyle well together, and lay it to the griefe.

For the Stone.

TAke Turpentine of Venice, make it in little balls, and swale it in fine sugar, and swallow it so long whole.

For the Collicke.

TAke a thicke Apple-scoope, and lay therein a lump of Rosin in the bottome, and so lay a hot Oven-brick upon that, and so take upon that, untill the Scoope be full, and then scoope out the Rosin Cooke upon it, and lay it unto the Collicke, and it will immediately take away the griefe.

For Sore Eyes.

TAke Fennell-roote, white Vitriole roote and leaves, and lay it in white Wine, and bath your Eyes with it.

To

To stoppe a great Laske.

TAke a pottle of faire water, and put therein a Cony sleane, well washed, and quartered, & let it be well skimmed when it doth seeth: then take a good handfull of Almonds unblanched, and the stones of great Raisins, and beat them in a morter with some of the broth in the Pot, and strained put them in: then take halfe an ounce of whole Cinamon, a handfull of Blackberry leaves, a handfull of plantin with the roots thereof, the Pot being cleane skimmed: put the aforesaid gredience therein, and let all boyle till it come to a quart, then strain the broth, and let the patient drinke there of morning and evening, & at other convenient times in the day.

Anaffect, if the aforesaid Broth be warmed with a gad of Steele, when it is cold, it is so much the better.

To cause one to make Water.

TAke parcesley and seethe it in white Wine, and drinke it morning and evening.

For the Wind Colliche.

TAke Cominin-seede, or fine Cod-seede, and beat them to powder, and put it into Ale, Beere, or white Wine, and drinke it, and it will make one Apetatius.

For to make Water for the same.

TAke Bramble-s, and beate it to powder, and drinke it with Muskadine, or any other Wine.

For to bind one from the Laske.

TAke a penny-worth of Rock Allome, and seeth it in a pipte of white Wine, and drinke it.

To kill the Tooth-ache, or a Ring-worme, or a Tetter.

TAke Oyle of Bayes, and annoynt the Gums at the roote of the Teeth where the paine is: It must be used after this

manner: Take a piece of old Brimsticke, the older the better, and light it, and hold it to the sore, and it will drop that which is yellow, and annoynt your Gummes with it, or put it in the hollow Tooth.

For a broken Head.

TAke Virgin wax, and a little Sugar, and running Allum water, and boyle it in a Saucer, and make a Plaister, and be whole.

For Chilblaines in the Feet or Hands.

TAke Sheeps Suet, and Virgin wax, and Rozen: and boyle it in a Saucer, and make a Salve, and it will heale them.

For a Stitch.

TAke Ground ill, and dry it, and put hot Water into it, and put it where the paine is, as hot as may be suffered: Dr take Dates (the blackest that you can get) and fry them with red Vineger, and lay it as hot as may be suffered where the paine is.

For an Ache or a Bruise.

TAke oyle of Petre, it must be used after this manner: Take a Male, and when that you are Rising or going to Bed, at both your Backs to the Fire, you must have a great fire, and where the paine is, you shall rub it with some of the Oyle all downe wards, and they that use by you, must dry their hands well against the fire and chafe it.

For to skin a sore Finger, or broken Skinne.

TAke Sperma Oyle, or Rose Oyle, or Camomill Oyle, or Pomatum, and annoynt your Finger or thumb with it, and it will be whole.

For

For a cold Agne.

TAke a spoonefull of Vinegar a spoonefull of Aqua-Vitæ, and a little Treacle with long Pepper, and warme this blood-warme, and so let the sicke person drinke it, when the cold commeth, and let him walke if he be able, if not, lay him downe and make to sweate.

For Vehement Cough in young Children.

TAke the Juyce of Parcely, poyson of Cummin, Womens milke, and mixe them together; then give the Child to drinke thereof, and afterward make this Oyntment following: Take the seed of Spunge or Flaxe, and Wenuperide, and seethe them in common water, then pyeke out with your hands the substance of the Spunge, which you shall mingle with Butter, and so annoynt the Childes brest with it as hot as may be.

A singular Oyntment which healeth all Burning with Fire, not leaving Cicatris or Scarre where it hath beene.

TAke the white of two Egges, two ounces of Lucia Alexandrina, two ounces of Vnicke Lime washed in nine waters, one ounce of new Waxe, with as much oyle Roset as shall suffice: and make thereof an Oyntment.

A perfect Remedy against the Collicke, and to make a man pisse, that hath beene three or foure dayes without making water, and that in the space of halfe an houre, and it will breake the Stone within tenne or twelve dayes.

TAke fine pebbles of Virgo Aurea, and put a spoonefull of it in grate into Eggs soft roasted, and give the patient to drinke thereof in the morning at his Breakefast, and let him not eate of the same for foure houres after, and then shall he make water in halfe an houre: If he use this continually, the space of tenne or twelve dayes, as is aforesaid, he shall pisse out the stone without paine or griefe.

To make white Teeth.

TAke Lemmons and make fayd water of them, and wash your Teeth with it, for it is a soveraigne thing: Or if you will not make the water, take the Liquor of them, which is also good for the same purpose, but the water is better, because it is finer: so that in the Stilling it lose not his force.

To make a cleere voyce.

TAke Elder berries, and dry them in the Sunne, but take heed they take no moysture: then make powder of them, and drinke it every morning Fasting with white Wine.

To make a Perfume suddenly in a Chamber where a sicke man lyeth.

TAke a little Earthen Pot, and put into it a Nutmeg, two scruples of the sticke of Cloves, and two of the sticke of Cinnamon, and foure of Storax Calamity, Rose-water, or water of Spike, or some other sweet water, and sethe it: then put it into a pot-sherd, with a fewe hot Ashes, and coales under it, and set it in the Chamber, and the smoake thereof shall give a sweet, amiable, and hearty savour.

A very soveraigne Salve for old Sores.

TAke Mare foure pound, Hay butter one pound, Pitch one pound, Rozen a pound, Snailes in the shell a quart, Bittony, Pernell, Chickweede, Swalledge, Ragwoth, Mercurie, Partigolds, Red crosse Campions, Valerian, Mullon, Selfe-heale, red Archangell, Sage, and Plantan: of each of all these two handfuls; this Salve is to be made in May, when these hearbs are best to be gotten. First stampe the hearbs and the Snailes in a stone Morter, then set them over the fire, and set them with the Butter, then straine them through a cloth, and set it on the fire againe, and put in the Rozin, the Pitch, and the Mare, and boyle them: and then put it into an Earthen pan, and when

it is cold, take the cruſt that ſtandeth vpon it, and put it vp, and vſe it when there is need, and the thinneſt water beneath you may caſt away.

A Medicine for a ſwelling in the Cheeke.

TAke a handfull of wilde ſallowes, and ſeeth them in running water till they be very tender, then take it out of the water, and ſwing it in a cloth vntill it bee dry, then ſhred it vpon a Trencher with a knife, and take a handfull of Camomill flowers, and bruiſe them in a mezer, then mixe the flowers and the ſallowes together, and put ſome oyle of Roſes to it, then make two little bagges of fine linnen cloth, and fill them with the ſame aforeſaid, and lay it to the griefe as warme as yee can ſuffer it, and ſo change the bagge as you ſhall haue cauſe, and alwayes keepe it warme, and by the grace of God it will helpe you.

Another for the ſame.

TAke a pinte of white Wine, and boile a handfull of Camomill flowers, and ſeethe them in the white Wine, and waſh your cheeke, both within and without the ſame, as hot as you can ſuffer it, which is very good alſo.

A Medicine for the Mother.

TAke a pinte of Peniriall, a little cuttle of Coriander ſeede and Coliander ſeed, and a Nutmegge, beate theſe together, and then ſeethe them to halfe a pinte, with a little white ſinger-candie, you muſt take a ſpoonefull at a time.

A Medicine for a Bitch or Bruiſe.

TAke thoſe quarts of ſmall Ale, and one penny-worth of Figs, and one penny worth of great Raiſins, and cut the ſtones out of them, and on a penny worth of Licoryce, of Iſope, of Violet leaues, and of Lettice, of each one handfull, and ſeethe them

them from three quarts to three pints, and strain it, and so let the person drinke it, and after make this Plaister following, Take a quantity of horse-dung, and a quantity of Mar, fry it, and put a little Butter and Vineger into it, and make a Plaister, and lay it to the sides.

A Remedy for Warts.

FIrst, with a paire of Sizers cut off the heads of the Warts, and then rub them with Garlicke and Bay-salt stamped both together, doe this five or seven times, and lay over them a little plate of Lead, or rub them with Allome water, and Bay-salt, nine times, this infirmity doth come of grosse and euill humours.

A Remedy for a wild or running Scabbe.

TAke Mercury mortified with Fasting spittle three ounces, incorporate it with oyle of Bayes, and annoynt the body, or else take Mercury mortified three ounces, of the powder of Brimstone two ounces, of the powder of Emula Campana two ounces, conserve these together with Mercuries grease, and annoynt the body of it.

A Remedy for a Fellon.

THis infirmity doth come of a venemous matter, and other while it commeth of an interiall cause, or of an exteriall, the interiall cause commeth of some euill humour, the exteriall cause doth come of some venemous stinging of a Wasps, if it doe come of an euill humour eate Kreuele, and make a Plaister of Kreuele and lay it upon the place: or take the white of a raw Egge, and publike salt to it, and beate it well together, and make a Plaister thereof and lay it to the same,

A Re-

A remedy for Wormes in the belly.

TAke the juyce of Lauander Cotton and put to it the powder of Wormeseed, and drinke it three times every Morning fasting, and drinke not any houre or two after, the vertue of eating drinke killeth all Wormes in the body.

A remedy for sore Eyes.

TAke the whites of two Egges, and make a Plaister with it, and to it a little Honey, and after that, put to it Rose oyle, and so lay it over thine Eyes, and let it lye all night and in the morning wash thine eyes with cold water, and so doe, doe this three nights one after another.

A remedy for Scalding with Water.

TAke the juyce of Houseleeke, and dip a linnen cloth in it, and lay it upon the place. Also boyle Brasse, and Tutty, beate it and sift it fine, and lay upon the place. The water of Purslane, and Cerusse, and the whites of three Egges, and fold them together for all manner of scalding.

A remedy for Burning with fire.

TAke the whites of a raine Egge, and beate it with Oyle of Roses, one ounce, then put to it the juyce of Houseleeke one ounce, of Night shade, and of Plantan of each of them halfe an ounce, of the rust that is betweene the Anvile of a Smith, two ounces, compound all these together and annoint the place ofte: and then take Parchment, and annoint it a little of the oyle of Roses, as much of Plantan juyce, and incorporate all together, and make Plaisters and take the ointment of Cerusse, and oyntment

ment of Seracine, named in Latine, Vnguentum sericinum, and Popillion is good, and such other like.

A remedy for the Tooth-ache.

AFter it comes of any rotten candle, chop the same in the juice of the roote of Horehound, and if it could be gathered, make a candle of Waxe with Henbane seede, and light it, and let the perfume of the Candle, enter into the Mouth, and gape over a dish of cold water, and then may you take [illegible] of the water & kill the iron pointnaile, the same [illegible] as great as then a swoorne fyed piece hard, and [illegible] pulling out any tyth, for pull out one and pull out [illegible] and [illegible] wash them every morning with [illegible]

A Remedy for the Fluxe.

TAke of sugger rosat made of dyle Roses, of Terrifinall of each three ounce and a halfe, myxe these together, and eate it [illegible] and [illegible] this [illegible] and [illegible] and [illegible] Iohns Wort, of each a handfull, and as much Centry, and seeth them in a gallon of Rayne water, of red wine to a pottle, and drinke thereof to it two ounces of Diamoron Benedictum drinking thereof often.

A remedy for the Cappes.

TAke the ayle of Rue Almonds one ounce, and annoynt the place two or three of these things following to good, the powder of the stone of Quinces, the powder of a Calfe [illegible] Goat, the [illegible] of a Capon, Oyle of Dandelion [illegible]

A Remedy for the Sciatica.

OF Rose water, two pinches of Saffron, the powder of three bolle a piece, of Tragacanth one ounce, put these together and temper the plaine ointment, and take of that ointment thereof and annoynt the Earth, and bring them into a plaister, and put to them a little

little Vinegar, and make plaisters, &c. Or else take flowers of Camomill, of Rose leaves, of Violets, the weight of either of them one ounce, of Oyntles of Saunders, of either of them one ounce and a half, (let the all these be white) mix and make a plaister, and lay it to the place; or else make the Ointment of Cerusse. I have taken Oyle of Ivy and have stamped it with a little Camphire, and put to it white Wine, and have laid it to the place and have healed the Patient, and the Oyle of Roses, or the Oyle of Violets is good for this impediment, mixt together with the white of Eggs, and the juice of Plantain.

A Remedy for a Tetter.

TAke Rose de Arsineg is good, and if it come of blood, it will take up three ounces of blood, or more if need shall require, and that Age, time and strength will permit, and if it be Lupre, cut off the heads of them, and rub them with Salt and Garlick stampt together, and lay over them a plate of Lead.

Another Remedy for a Tetter.

TAke Oyle of Vitriol, and mix it with the Oyle of Eggs, and with a linnen cloth anoint the skin, or else take the water of Burton, or let the Burton in water, and wash the body.

A Remedy for the Kibes.

FOr the kibes before the frosts be not come to the heels, and beware of cold, and neither pitche nor pitche the kibes, but keepe them warme with Woollen clothes, and so beware shall them with Ointments against ache.

A Remedy for Headsickness.

TAke the water of Scabious, Fennell, Lettice, Bugloss, of each of them a pinte, of Sugar-Candy a pound, and set all these together and Seeping and Evening drinke nine spoonfuls of it at a time.

A Remedie for the Mother.

TAke of Wittonis leaues halfe an ounce, stampe it small, and straine it with halfe a pint of Rose water, & smell to Galbanum and Bdellium, and make a perfume of Juniper or old Leather, and receiue it. Or else take Spong stone made small, drinke it with Spelling wine. If the mother be fallen out, first wash the priuie members in warme water, and then take of Juniper and stamp it small, and take the white of an Egge, and mingle it with the Juniper, and make pessaries thereof, and put them vp into the priuie members. Or else take of Juniper and stampe it small, and take the white of an Egge, and mingle it with the Juniper, and make pessaries thereof, and put them vp into the priuie members. Or else take of Juniper and stampe it small, and take the white of an Egge, and mingle it with the Juniper, and make pessaries thereof, and put them vp into the priuie members.

A Remedie for the Teeth.

TAke of salt fourteen graines, and bathe it with thy tongue, of Wheaten bread crums that is leauened, and wash the body with the water & juice of Lupins. Do this with the Decoction in the first time of thy three. Or else take the dryed leaues of Colecie and the powder of the pulpes of Myrobalanes the one, seeth them in a pottle of white wine Vinegar, and wash the body there with thy or foure times.

A Remedy for the Flux.

TAke a Sponge, and bathe it in a platter of quicke lime, and laying it out, and let the patient sit ouer it, as hot as they can suffer it, and couer them warme.

A Remedie for falling out of the Fundament.

FIrst he must of taking duly in this place, and he must of Colocynthis, and keepe the feete and Buttocks warme, and not set on the cold Earth, nor vpon stone or stands, nor vpon any

hard

ward thing, but take them that under the Midriffe, not only for falling out of the Longation or Intestine, but for all other infirmities that may be in the Longation engendred.

A Remedy for the falling

TAke of apples thrie numbers, of Juniper nut thrie drammes foure ounces: stethe them in water, and wash the place, and after that, make a perfume of Juniper, and set over it: Or else make a Perfume of Benjamin, Storax, or Frankincense: or else take the herbe called Hare Ore, or the herbe Trifolium with Galles, and burn the place, and annoint Orthanum with Rose Ale, and lay the substance of it to the gutteth: It is good for falling of the Mother: Also for these Impediments in a grave Impediment or Arte, it is good to annoint the place with Oyle of Camomile.

A Remedy for the Ache.

TAke of Rubus, Camomill, Dorsebone, Pennyroiall, garden Mintes, Mother of Time, Quinquefolium, and Porsellane: of each of them a handfull: Stampe them all together in a mortar, and strayne them through a fine cloth, and so boyle them with a pint of Mallet ale, continually upon the imbers, and let it run warme amongst the Patient, and to the same a little Oyle-gall, and a little Aqua-vitæ.

A Remedy for the Teth.

TAke a quantity of Mynistone, and a quantity of Allome, and burne them on a fire-shell over the fire, and beate them very small and bole them with Wages-grease, and annoint the Teth.

A positive Powder for a web in the Eye.

TAke fine ounces of Mirre pounded, one of Frankincense fine drammes, of Sugar candy eight: and bray them well toge-

gather till they be very fresh, and take a little of that juyce into the eye at once, and be whole.

Another for the same.

Take ground Ivy beaten, the whites of Eggs well mixt together, if it be put in once a day, it helpeth.

A precious Medicine for sore Eyes.

Take Violets, Sperage, and Saffron, and make of them a plaister, and lay it to the sore Eyes: if they be great or swollen, it will ease the ache and swelling.

A Medicine for the Head-ache

Take a quantity of the juyce of Nettels, mingled with as much Vinegar, and as much Honey: and put some Pepper corns in it, and drink it fower dayes, and it will ease it very sore ever.

A profitable Medicine for Deafnesse of the Eares.

Take Nettels and Sage beaten, and strayne them both in a glasse, and bring out the juyce, and let the Patient lie on his side, and drop it into his Eare: for this is a present Medicine.

A Medicine to staunch bleeding at the Nose.

Take Nettels and Dock seeds together, and put it in the Nose, and it will staunch the bleeding.

A Medicine for the Tooth-ache, or for Wormes in the Teeth.

Take Pepper and strayne it, and temper it with good Vinegar, and strayne it through, and hold it in the mouth that is pained, and it will ease it.

A Medicine for sinking Teeth or a sinking Breast.

TAke the powder of Cummin, smear it round, and bathe it in wine, and binde it thereon warm together.

A Medicine to make Teeth white.

TAke Honey, Salt, and Rosemarie: mingle them together, and rub the Teeth therewith.

A Medicine for the Cough.

TAke Sugar, Resin and Pepper, and bake them with Honey and eate thereof a spoonful first and last.

A Medicine for diseases in the side.

TAke little Balls of Red wax, and burne them in a new earthen pot, and then grind them to powder: after that sodden it together with Honey, and mingle them together, and plaister it to the side.

A Medicine for the Morphew.

TAke water of Mustard, and water of Fenitozle, mingled together, and let the sicke bathe it at morning and evening, and he shall in short time be whole.

Another for the Morphew.

TAke Sparkes of Iron, and Salt, and temper them together and temper them with Vinegar, and annoint therewith.

To

TAke the herbe Ketelwort, and bruise them, and wipe them with a cloth, and beate them, and put to the juice thereof.

[illegible] Rew-cole leaves, and White Vinegar, and Womans milke, and take the Spunke of a red Cocke, and dip the clothes into these Ingredients of Wax, and you must (when you use it) keep one to heat it by you in the morning, [illegible] and dip them in the Vinegar, and so lay them to the Sore, and as soone as one of the Wax is into with heate of them, take the other, and so do it as long as you [illegible]

A Medicine for all [illegible]

Make the Salt, and take off the Curd, and take a fine linnen cloth, and wash it, and put the water thereof into the pottell, drinke, and drinke it fasting, and morning, [illegible]

Another or Search Medicine for the Nose.

Take Rosemarine, and the flowers of Sweet Majerome, and Lavender, and beate them to powder, and smell to it, and lay them to your Temples.

Another to search the Head of a Cat.

Take Sage being beat from the Stalke, and it will hange, and lay it to the [illegible]

For to kill Wormes in the belly.

Take Cheese-rennet, and drinke it as much as you can have it from the Calfe [illegible]

For one that is bruised with a Fall.

Take Betony, Sage, and Rosemary, and pound it with white Wine, Sugar, and Cinamon, and if you have none, then take [illegible]

To

To make a Poultis for ſwelling.

TAke the crum of white Manchet, and ſeethe it in milke till it be thicke: then put in a peece of freſh Butter about the quantity of a Walnut, and ſome what more.

A Medicine for one that is broken.

TAke a quantity of Comfrey, a quantity of Knébone, a quantity of Knotten graſſe, a quantity of Ribertwort, and a quantity of Polipody: ſtampe them all together, and ſtraine them in Ale, and then giue the patient the ſame to drinke cold, and truſſe him by with ſome bolſter, and let his diet be but competent, eſchewing all ſlippery meats, as Butter and ſuch like; prouided alwaies, that the patient keepe his bed fiue or ſeuen dayes, lying vpon his backe, and ſometimes hold his belly with his hand.

For the ſhrinking of the Sinewes.

TAke the marrowe of a Beafe bone and the crops of Oliuers, of each as much of Sage, and chop them together, and boyle them in the Sparrow, and then ſtraine out the greenes, and put to the liquor one ſpoonefull of Honey, two ſpoonefuls of Aqua-Compoſita, and a quantity of Pepper, and boyle it againe, and keepe it for your vſe.

A Salue to take dead fleſh out of a Sore.

TAke a ſpoonefull of Wineger, and a ſpoonefull of Honey, and a quantity of Verdigreace, and as much Alome, and boyle all theſe together, and keepe it for your vſe.

For the staying of the fluxe.

TAke a new laid Egge, and take off a little of the top of it, and powre out a little of the white, and fill up the Egge with Aqua-composita, and stirre it together, and roast it, and sup up the Egge in the morning fasting: till you be well vse this.

For the Piles.

TAke mallowes blade, and bay it, and beate it to powder, and then put it into a chafingdish of coales, and set it in a chaire, and sit ouer it.

For the falling of the Evalow, or other paine in the Throat.

TAke a handfull of red Sage, a spoonfull of Dill-seed, a piece of leaven: boyle these in a little new milke till it be thicke: then lay it on foure fine clothes, and lay one cloth to the nape of the necke, and another to the throate, and to each temple one, and bind the clothes, and doe this as often as need shall require: for it hath bin proued.

A Medicine for a sore Throat.

TAke a pinte of milke, halfe a handfull of Columbine leaues, halfe a handfull of Cassil, a dozen leaues of Sinkefoyle, and two Jewes eares; (and boyle them) and to the partie vse it euening and morning, and gargale it in his throate.

For weakenesse in the backe.

TAke Clary and Dates, and the pith of an Oxe, and put them together, and then put to them Creame, and Egges, and grated

grated bread, and fry them together, and strew Sugar on it, and eate it in the Morning fasting, and you must put some white Saunders in it also, when you temper it together.

For all manner of evill in the Head.

TAke Rosewood stampe it with strong Aqua vitæ, mingle it and wash thy head therewith.

For the Carbunckle or Impostume in the Head.

TAke Worme-wood, Origanum, Sparrow, by even portions, and seeth them in sweet Wine, and after that wring out the juice, and lay it to the Eares of the sicke, with two spunges, as hot as he may suffer it, but this twice or thrice times, and he shall be whole.

To take away Pock-holes or any spot in the face.

TAke white Rosewater and wet a fine cloth therein, and let it all night to freeze, and then lay it upon your face till it be dry: also take three Puppies, the reddest you can get, and quarter them, taking out the Garbage: then distill them in a quart of new milke of a red Cow, and with the water thereof wash your face.

For the Sciatica.

TAke the gall of a Bull, a quart of Wax: boyle it to a pint, then put in a pinte of Vineger, Frankincense, one ounce in powder, of Pony halfe a pound, of Commine halfe a pound in powder; boyle it thicke, spread it on leather; lay it to very hot two or three dayes; and lay a linnen cloth between the skinne and the plaister, this plaister will serve many times, proved.

For those whom time to future, that is
In a Consumption.

TAke the eldest Cocke you can get: scald him, braile him, and cut him all in peeces, and put it in a glasse pot: stop him as fast as pitteth, and put unto the said peeces Dates, Space, small Raisons, and Salt: then put this Glasse into a great pot, and let all these lathe together till they be a gelly: then straine it into a cleane vessell, and give it to the sicke, first and last, blood-warme.

To restore the Braine.

TAke powder of Bittonie, and use it in your pottage: it shall restore the braine, and destroy the stone.

Another for the same

TAke an Egge and roast him hard, pele him, and cleane him in two, and as hot as you are able to suffer it to lay it to your Temples.

A good medicine to clarifie the Head
and purge the evill Humors
cleane away.

TAke dried Hyssop, dried Time, and pound them, and boyling them into your drinke, and drinke thereof every day. Probatum est.

For a Fellon.

TAke Spunbegnie, ruddy Worms, or any kinde of Snailes with shels on their backes, taking them out of their shells, and beate all those together, and lay it to the griefe.

A Me-

A Medicine to keep the Flux.

TAke halfe a pound of Almonds and blanch them, and stampe them in a stone morter small, and then take twelue yolkes of new layd Eggs rosted hard, and put them in a morter and bray all together, and then take a pinte of strong red Wineger, dry it is best, and put it into the same, and mingle them well together, and then put all into a faire pot of Earth, and stampe it well, and take thereof fiue or sixe spoonefuls at once, warmed in a posnet dish, and drinke it three or foure times a day, if it be needfull.

A Medicine for an Impostume in the Body.

TAke Centoyle, Rosemary, Wormewood, and Horehound and make them in a syrup with white Wine, and let the sicke drinke thereof, and it shall cause the Impostume to goe before, and when it is broken, let him drinke of the said syrup againe.

A Medicine for the yellow Jaundies.

TAke white Spanish Sope, and a little stale Ale in a Cup, and rub the Sope against the cups bottome till the Ale be white, then slime in a halfe penny weight of Anoyle, and let the sicke drinke it at morning, and last at Euening till they be whole.

A Medicine for all manner of Aches.

TAke Sage, Rew, Wormwood, Hazell leaues, Horehound red Nettles, & stampe them all together, and mingle them with sope butter, and let it stand in ten dayes, oft fry them, & strain them cleane, and then meddle them with Turpentine, and this Oyntment for all manner of Aches.

A Medicine for the Wind collicke.

TAke halfe a spoonefull of dry Diargo Pilles beaten to powder, and halfe a spoonefull of Annifeeds beaten to powder, and put them into Ale or Beere, and drinke it when the pain doth take you, walke vpon it, and by Gods helpe it will driue it away.

For faintnesse in the Stomacke, or the Morphew.

TAke a quantity of Amber beaten to powder, and a quantitie of English saffron in powder likewise, and put it into white Wine, and drinke it seuen or eight times.

A Medicine for the Collicke and Stone.

TAke of Lobage, Smallage, Pellitorie, Fenitorie, and Stone-break, or Stone crop, of each of all these one handfull, and fiue grotts-weath of Stone-powder, or of the Hare-gall: boyle all these with a pottle of white Wine: and make three bagges, and put these hearbes in the bagges, and lay them as hote as may be from the Buckle-bone forwards, and so apply them hote still with the broth of the Wine, and then you must drinke pottes of white Wine abundantly, made with Parcelley rootes and pother of Lime.

Another Medicine for the same.

TAke a black Flint stone, and let it be red hot, and let it breake, and put it into a pinte of white Wine, and then there will be on the top white foame: so let it stand for halfe an houre, and then drinke it, and it will by Gods grace helpe you.

For the paine at the Stomacke.

TAke a pennyworth of Spatmeale, and a little Butter, and beate it, annoynt your Stomacke with it: then take a Role cake, and stir it in the spatmeale, with the Butter, and lay it where the paine is.

For

For to stay one from Vomitting.

TAke a quarter of a pinte of Rose-water, and three spoonefuls of white Wine, and put them both into a Posnet with a few tops of white Wyne, a piece of Suger, and a piece of Butter: and eate thereof first and last.

A Medicine for one that is in a Consumption, or for any disease at the Heart, or any part of the Body.

TAke a quart of Backe, and put into it a Nutmeg, a Race of white Ginger, a few Graines, and bruise a graine of Long Pepper, and beate them all to powder: three Withony leaves, three tops of Rosemary, and a few Cloues bruised; set all these to the fire, with a Date finely cut into it, and so burne it: and in the meane time get a new layd Egge, and beate it fine, with three spoonfuls of Rose-water, and when that the Wine is well burnt, then bray them together out of one Pot into another, with a little Sallet oyle, and a good piece of Suger.

A Medicine for the Stone and Strangulion.

TAke a quart of Spike, and a handfull of Bay leaues, another of Time, another of red Sage, another of Parcely, and a quart of Malmsey, and a little Rosemary, and boyle them all together, from a quart to a pinte: But yet let the Spike and the Hearbes be boyled all whole together, from a quart to a pinte: before the Malmsey come in.

For the Stomacke that is bound.

TAke Sage, Peppe, violet-Time, violet leaues, Hisop of each one handfull: and three pintes of Ale, and seethe the Hearbs and the Ale together, and skim it cleane, till it come to a quart; then take it off the fire, and straine it together through a faire Linnen cloth: then take a pinte of Malmsey, and seeth that that was strained and the Wine together a little, and put thereto a quarter one of Suger, three grains-worth of Cloues and Mace, and then drinke it.

Anoy-

Another for the same.

TAke of Purle-tongue, of Liuer-wort, of Penny-royall, of tops of young Rosemary, and of Charnell, of these one handfull, halfe an ounce of Graines, two penny-worth of Ginger, and a Nutmeg.

For the Wind-Collicke.

TAke two new layd Egges, beate the white and the yolk together, with a quantity of Pepper bruised, and lay it upon a piece of Flaxe, both at your backe, as also at your belly where the paine is, and this is a present remedy.

An excellent Medicine for the Wind-collicke.

TAke a quart of white Wine, two ounces of Parcely-seede, Time, Phillipendula, Charnell, Dorrigge, of each two handfull, and boyle all these together from a quart to a pinte, and then drinke thereof, morning, noone, and evening.

An inward Medicine for the paine in the bottome of the belly.

TAke Penny-royall, and Scabby-orle, wash them and picke them very cleane, and stampe them, and drinke it lukewarme with white Wine, or any other drinke that you like best at morning and evening, first, and last, also you must annoynt your body with Oyle of Spikenard.

An outward Medicine for the same, being taken both together.

TAke Cardus Benedictus, called the Blessed Thistle, two handfuls of the prickes, & you may boyle more, halfe a pounde of Sallet Oyle, more or lesse as it commonly sell per the Quarte, a quantity of French Spike here there, two penny-worth

worth

another Retainer, and boyle all these together in a cloth of Earthen pot, and let it boyle a while, and then put it in a clean linnen cloth, and lay it upon your paine as hot as he can endure the Chicken from whence the paine is made; then take a cup of Ale and put it therein, and drink it as hot as you can suffer it, and sweat as much as you can get, and so doe at night, as soone as you are ready going to bed, and let it lye on all the same time that you goe to bed at night, then lay aside of the same.

A Quinsey for the Collick and Stone.

Good-man *Marsford* Medicine for the paine in the stomacke concerning loosing of Wind.

TAke the Liver, the Lungs, the Heart, the Kidneys, or the pith of a Bullocke, and Mutton, and Veale; then put in a quantity of water, a pint or three quarters, with Salt, Thyme, Parsley, and sweet Herbs, then put in the aforesaid things, and boyle them very tender, then put them in an Earthen pan, and put some white Sugar-Candy, Annyseeds, and grene Licorice being beaten, and in Treacle good store, and so let it be put into an Oven and bake, then beate it in a morter, and take all these aforesaid things with it, and boyle it with white wine, or any other liquor, and drink it as hot as you can suffer it, and sweat as much as you can get, and so doe at night, as soone as you are ready going to bed, and let it lye on all the same time that you goe to bed at night, then lay aside of the same.

For the Cough in the Throat.

TAke Brimstone beaten to powder halfe an ounce, and put it in a new laid Egge, and roste it, mingle it well together, then put to it Sweet oyle, and beate them well together, then

An Oyntment for the Collicke and Stone.

A Medicine for the Green and Virgin Sickness.

seeden in Posset-Ale, made with white Wine: and put of the powder often in your Pottage when you eate them, and so doe continuing till you have eate.

Take sorrell moren following, till the Stone breake away by Shivers.

Take Rosemary and boile it in Wine, and bathe them with warme Cloathes, and Sponges from navel to privie: and so bathe it till your water be cleare.

For the Stone.

Take Mallowes, and Rosemary, and Fetherfew like quantity, and seeth them in white Wine, till the Vertue be drawne out of them: then drinke it with Honey and Sugar.

Another for the same.

Take Marshmallowes, Parsley, and Nettle-roots, and put them into a Morter, and bray them: and take the Kernels of Cherry-stones, and bray them, and strain all together in white Wine, and drinke it fasting and Evening.

A Salve for any Wound.

Take Swallowes with Chalo, and seeth them a little out of Milke, and let the Swallowes themselves be left all night: and in the morning beat them small to powder, and a handfull of Sparrowes like, and beate it with Milke: and put the Ashes into the powder: and then take a spoonfull of fine Honey, and a little fresh Butter, and boyle them reasonably upon the fire: and when you will make it, take a spoonfull of the ashes of the Swallowes, and you must temper it with a little white Wine: or with Allome, Rosin, Butter, and Wax boyled together.

A Drinke for the Head which is out of course.

TAke a pottle of strong Ale, lirty it and skimme it: then put in Lauender Cotten, Motherwood, Scurvigrasse, Scabbiarse, of each one handfull: Boyle all these from a pottle to a quart, and strain it, & put in two ounces of the Syrope of Roses, and drinke euery morning a dozen spoonfuls, and if you haue any Ache in your Head, take Oyle of Dill, oyle of Lillies, and oyle of bitter Almonds of each one ounce, and mingle them altogether, and annoint your selfe euening and morning.

To stop a Laske, or the Flixe.

TAke thirty or fourty Sloe leaues, Quinces, and rose leaues dried, and take out the stones, and let them lye in Wine and Vrine them ouer with beaten Cinamon, as much as the quantie can abide to eate, and put thereto a little red Wine vineger, and so let the Patient eate it. If you cannot get red vineger, take Claret.

To make Oade of Elder flowers good for a fall.

TAke Sallet oyle, and put therein a good sort of Elder flowers, and let them lye therein a good space in the Summers time, and so keepe it.

To heale the Dimnesse of the Eyes.

TAke Motherwort and Dayses, tempered with it, and let it fall by drops into the Eyes, and it will helpe the Dimnesse of them.

Fora stroake in the Eye.

TAke the iuyce of Swallodge, white of Fennell, and the white of an Egge, and mingle them together, and put them in the

For

For a Bruise.

TAke a handfull of Mallowes and ſeeth them in freſh Greaſe, and ſtraine them, and put thereto after they be ſtrained a quantity of Aqua vitæ, and annoynt the bruiſed place before the fire therewith.

For a ſore Mouth.

TAke a Cattle-hone, and ſhaſticke, and make powder thereof, and put it in Vineger and white Wine, and ſeethe it, and waſh thy mouth therewith.

For the watering of the Eyes, and Darkneſſe thereof.

TAke gray butter and Honey, of each portions, and ſeethe them together, and after put in the white of an Egge, and put it cold into the Eye.

For an olde Sore.

TAke white leamed Bread, and Hentbe-graue, and ſtampe them alone fine, and then ſtampe them both together: and ſo make a Plaiſter.

For a Fellon.

TAke Honey and the gelke of an Egge; and Wheate flower and mixe all together, and then ſtampe it up and put the ſuyce therein.

For an Itche.

TAke Plantan and Boyrell, as much of the one as the other, make Iuyce thereof, and put thereto as much Vineger, as the quantity of the ſaid Iuyce, and ſo annoynt the place.

Another for the ſame.

TAke Greſſes, Vineger two pens worth, and hill it with raſtings, ſtille in a diſh, beating it well together, and put thereto

foure penny worth of Oyle of Bayes, and it annoynt the place, this Receipt will also kill Lice in the Head or body.

A Medicine for sore Legges.

TAke an handful of Wilde Tansie, and as much Bishops weede, and stethe them together with a little quantity of white Copperas, and so make a plaister thereof,

Master Hollar, Edward Receipte for the precious Ointement which came from *Persia* and *Muscovia*, which is good for all Aches.

INprimis, Bay-leaues young tops, Rosemary tops, Spikenel, Annotta, Rosemarie, planten young, Elder tops, Lauender cotten, Mallowes, Violets, Pellitory, Camomell, Fenell, Mallowes, Wormwood, the tops of Burrage, Borage berine, Romane wormwood, Winter-bittons, Cardus Benedictus, Smallage, Camomill eight ounces, Red Rose eight ounces, Violet leaues foure ounces; of all these herbes let there be taken three handfuls of every one when they be picked cleane, for all these herbes the best time is in May, or June, and being gathered cleane picked and stamped you are to put them into three quarts of Sweet Butter, eight ounces of Swallowes egges, with the shells, eight ounces of Hogs-butter, foure ounces of Cloues to make it smell, this being done, let them stand a fortnight or three weekes, till you may get twenty foure fine Spinsters, young or old, and then take the fore-feathers, and sting the feathers, and then stampe them, and put them into the Pipe, this being done, take a close Kettle of Copper with a close Cover, and put in all these things, and then the said Kettle with all the Ointment in it, so let it stand two houres after the boyling thereof, and so boyle it the space of three houres:

houres: Then take it off, and straine it hard through a strong Cannus cloth, as hote as may be. being hote from the fire, but better it were to have a Presse for the same purpose; This being presst out, put it againe over the fire as before, then boyle it halfe an houre, then take a pound of the middle part, cut it and slice it fine, and boyling over the fire, put in the Wine to the rest, and to boyle it two houres, and in the boyling you may take it some time a spoone, and put it into a Saucer till it be cold, so shall you see if it be thicke enough by talking it in your fingers, if not be too thinne, put in more Wine at your pleasure, and being boyled the time aforesaid, then powre it forth into a faire large Earthen pot to coole, then take it and cut it in pieces, and take it out that the water in the bottome may be powred out, then boyle it once more, as before a little more, and so powre it into Gally pots and keepe it, for it is good for all Aches.

A Remedy for Deafenesse of the Eares.

TAke six Garlet eyes of Onions, and take young Snailes that be naked, fresh out of their Eares, and put them in the same Onyle, and let them lye still in the same till they be rotten, and take a piece of bombaste and dippe the same in the Onyle, and put it in the Patients eare.

A Medicine for the Collicke and Stone.

TAke the pettles the leaves and stalkes of the same pettles, [illegible] the juice out in a new pot, and then [illegible] the same juice through a fine linnen cloth, and a pinte of the same juice put into a Cup or Glasse full of the [illegible] wine, stirre the same, take the yolke of [illegible] eggs, and stirre the same, and drinke of it nine dayes, as before said.

ARe-

A Remedy for a Cold.

TAke a pound of Raisins of the Sunne, and stone them, foure ounces of white Sugar, and beate them in a morter of stone, and in the beating you must cast in some fine Iuie, Iuie, cozice powder, and halfe a spoonfull of Rose-water, and then it will be like a Marmalade, and eate it at fasting times.

A Medicine for the Cough.

TAke two spoonefuls of Aqua-vitæ, one spoonefull of Honey, halfe a spoonefull of white Sugar-Candy, a little Saffron, and three cornes of long pepper, beaten altogether and boyled, and it will be like a Syrrope.

An Oyntment that will drive away Lice from a mans body.

TAke an ounce of the grounditaye of ogle Oline, and two ounces of the grounditaye of Rankle-tutse, and one ounce of Arsenick, and annoynt the body with it.

A very good Drinke for an Ague, if one shake.

TAke a quart of strong Ale, and put therein nine Bayleaues, and set the it till it come to a pinte and then take out the Bayleaues and put therein one penny worth of Cranpike a little spring leaues of Rosemary, Sticking it with toothpicks, and let it stand set the againe and boyle, and so take it off the fire, and let the partie drinke it as hote as he can, and he proceed as before in the seuen dayes, the space of seuen dayes. Probatum est.

Another

Another Drinke for the Ague.

TAke a quart of Ale and put therein one penny-worth of [illegible] sugar, and foure or five little spire roots and three [illegible] leaves, and then let the patient drinke the same as hot as he may suffer it, and bathe him that if he be able, or else lay him and cover him very warme that he may sweat well.

Take Marrigolds, and stamp them together and bind about the wrist of the patients arme to the pulse.

A drinke for one which is troubled with a paine in his backe and maketh water that one may cut it with a knife, which the Doctor saith, is by reason he is troubled with a Worme in the bottome of his belly.

TAke the temper tops of Hyssop, the roots of Parsely, Fennell and Smallage, of everyone quantity, a handfull of them, Dates, twelve stones, and then take three pints of ale to this, till a quart thereof be consumed, the which being done, take it off the fire and strain it into a bason, and keepe it close stopped that it loose not, and let the patient drinke no other drinke for the space of a weeke.

For an Ague. By Doctor Turner.

[illegible] Q

For the Backe.

Clarie is good for the Backe, and pills named Pillula agregiva majores, & pillula de serapino. Also these opies be good for the backe, Oleum de piperibus, Oleum philosophorum, & corrotum Andromachi. Also 3 bone opeates that Opies to be good, the opie of Hieronimo, the Opie of Alexander, and the opie of Master Allen, in hote causes: the opie of poppy is very good in cold causes.

For a Scurffe in the Body.

This infirmitie doth come of a collericke and phlematicke humour. For this matter, I take two ounces of Mouras greene, then I doe put in one ounce of the powder of Oyster-shells burnt, one of the powder of Mistletoe, and halfe ounce of Mercury sublimate, finely searced, compound all these together, and annoynt the body three or foure times, and take an easie Purgation.

A worthy Balme.

Recipe Aqua-vitæ foure ounces, Terebinthine one pound, Oleum vitre Romane foure ounces, and make this Balme boyle in a Limbecke glasse, for this boyle doe much pleasure in healing.

For sucking Children having the Morbogallico.

Recipe Hieracompane, the rootes of red Docke, Epithimie, the leaves and flowers of the Violets, boyle all these in water till the strength of the Herbes be in the water, then take a Sponge and wet it in this decoction, and wash the Childes body, especially the foul places, annoynt it the space this following; Take of pitch, Turpentine, Oyster shells burned, Mastick, Frankincense, and then beate all these herbes in a perfect pyle, and let the childe this all day and no other, and this shall discharge, as it hath done, thankes be to God, &c.

A Seare-cloth for Aches.

RTake pigeons fine pound, white Leave and red Leade fenne ounces, Waxe fyve ounces, Oule greafe, and Capons greafe, halfe an ounce: ſeethe all till it be blacke.

To make a Poultis.

TAke apples and ſtampe them and ſeeth them in Fennell, and Camomill, and oyle of Roſes, and crums of Bread.

An oyle for the Gowte, and for the Sinewes that be ſhrunke vp.

TAke me three ounces of Turpentine, and two ounces of gelatis Hyſtorum, and foure new laid Egges, the yolkes of them: A quantity of red Nettles, of the tops of the ſeeds of them: take and a young Whelpe of an eleuen dayes olde, the faireſt you can get, take and ſcald him, and take out of his Guts all waſte of the fat as you can, and roſt him, and the oyle is good for the diſeaſe aforeſaid: Apply him very hote where ſtinkes.

To take away Warts.

TAke honey and Oyntment, and Coples vrine, and powder ſtone together, and this ſhall take away the Warts.

To make a cold Oyntment.

TAke Litarge of Lead one pounde and a halfe, and a pinte of oyle Olliue, and a quart of Vineger.

Another cold Oyntment.

TAke a little Suet and Marrowgreaſe, and the white of an Egge, and grinde them together in a mortar of Braſſe.

For the Ague. *P. Baeke.*

TAke Scabious flowers five handfuls, Camomill, Tanſie, and red Colemoſſe, of each two handfuls, two pinte meaſure of Ale, a little ſaffron in powder, and foure or five handfuls

of English Ponis: Boyle all these in three pintes of white Wine, and a pottle of Running Water, till the third part be consumed: then Strain it hard, and Drinke warm after all the while the heate holdeth you. This is some times very warme, if need require.

For the Ague.

TAke finest Hops and Centorell of each two handfuls, Violets, Strawberies, Sinkefoyle, Endiffe, and Plantan rots and all, of each a pewtell, a penyworth of French barley, and so much Currans; Boyle these in three quarts of running water to the x pintes: Strain it, make Almond milke with it, and in Drinke, let the Cyder bake while it is hoth warme.

For the Collicke and gripings in the Belly.

TAke and give the patient some Treakle, two ounces of Diatesseron well beaten in good Wine, and let them bake it warme.

Another for the same.

TAke the rute of Lilly, and Parsenep, and seeth it in Wine, and give the patient to drinke thereof warme: for Probatum est.

A plaister for the same.

TAke Rue, and Mayne stem, and Mochs leaves: and seeth them well in butter and make a Plaister, and lay it to the griefe very warme. Probatum est.

For the Stone in the Reines or in the Bladder.

TAke and make a Broth with Parsely and Sperage, Pellitory, Fennel, and Saxifrage: and let the patient drinke up to

to the Navill, and let them drink the Powder of these Herbs, and the Patient with warme water, for thirteen dayes, principall practise for this disease, Probatum est.

Another for a grosse, or a strong Person.

TAke one to the weight halfe an Ounce, in faire water, a pint white, and let the Patient drinke thereof three or foure dayes together: Probatum est.

For the Stone.

TAke and drinke the Juyce of Smallage, that is in the spawning falling three or foure dayes, and it shall stop.

For evill in the Bladder.

TAke Rue, Parcelp and Fennell, of all alike quantity, temper them with water and drinke it, and it shall help the evill in the Reins, and it shall cast out the Stone, and heale evill thy stomacke.

Powder to breake the Stone.

TAke the blood of the heart of a Hare, and of a Fox the blood of the heart, of both alike quantity: take the bladder of a Weasel, and all that is therein, and put this blood thereto, take the juyce of Smallage: and juyce of Parcelp of each like quantity: and put these in the bladder also, and hang up the bladder in the Chimney over the fire, until such time it be congealed together as hard as a stone, then make powder thereof, and drink it with hot Beere, when thou wilt, first and last: and this shall breake the Stone in powder.

For the Stone.

TAke Parcelp, Lettice, and Rosemary, of all alike

of Eggs, and then take the Juice, and make it with Vinegar of Rose, in bottle to worry in Water of Rose as the Juice is.

Another for the same Disease.

TAke a handful of Bay-berries, and the Yellow of an Egg, beten the Berries to a fine Powder, and of it, and Egg them together, then take the Powder, and put it into Rose of Vine, and give the Sicke to drinke, and with the grace of God it shall make him whole.

For to make a man pisse that cannot.

TAke a quart of Neats wine, and a piece of Mentce Sope, as much as a Walnut, and bathe them well together, from a quart to a pinte, and drinke it, and it shall make the pisse lightly by Gods grace.

A Medicine for to keepe Teeth from stinking, and to make them white.

TAke Sodanitris, Roch-Allome, and all them together, and with a dipping Cotton put in the water, rub your Teeth.

For the Tooth-ache.

TAke a little long Pepper, and bruse it small, and take a little Honey, and a little Oile of Bayes, and beate them together, and put a little Allome into it, and when it is beaten, put it in a cloth, and lay it to your Gummes.

A Medicine that the Tooth-ache shall never vexe you more.

TAke twenty kernels of Rue, a little long Pepper, and beate them with a spoonfull of Oile of Allome, and then put the Juice into a small bottle, into your mouth, on that side that

that is layed with the Ache, and you shall prove that the Ache shall be thrown in Scamnum Seculi.

To make a Powder to whiten Teeth, and fasten them, and to heale the Tooth-ache.

TAke the fourth part of Terra Cotall, and that which the French-men doe call Pyreca, and cut it small, and lay it on the fourth part of small beads; then make powder of it, putting thereto one part of Sparkles, and a little fine Sugar; All which things being beaten into powder, you shall mingle them together, and keepe it in your Mouth, and rub the Teeth therewith when it pleaseth thee. And when your Teeth are fine or more foule, rub it with the same powder, and keepe it a while in your mouth, and you shall see marvellous operation.

For all manner of Tooth-ache.

TAke the juyce of ground Ivy, and put thereof in thine Eare, on the same side that the Teeth aketh, and it shall ake a while, but it shall soone leave aking, and be well.

Another, and if thy Tooth be hollow.

TAke the inner rine of the Elder barke, and dryed it fine, and take a little garlic pepper, and sea Centaury, and mingle them together, and put them in a little Linnen cloath, and make little balles as pellets of them, and boyle them in Vinegar, and as hote as they can suffer it lay it to the Teeth: and if thy Teeth be holow, put it into thy Teeth, and when it is colde take another, and this doe till the paine be gone. Probatum est.

A Medicine for Teeth.

TAke the leaves of Vine, a pot full, and fry the them in Sodey till they be all to broken; then presse it in a faire Cloth, and

hole over thy mouth, gaping, and if the Tooth be fo much swollen, it shall break, take then your clothes over thy Head, and all about the Vessel, that no eyre passe out, but into thy mouth. Probatum est.

Another for the Tooth-ache.

TAke a peny worth of Sengreen & Pepper, Item, Ol. Olii Terra Sigillata vel Mumia Galli; Beate them finely by themselves, carefully be written above; After that mingle them with your Vinegar: then take more Turpentine as the bottome, and let them be made warm, and let the patient be sitting together, and stretch out their lips, one to the Temples of the head, another to the Eye of the Eare, and when they be dry, lay the Oyer unto it, and it shall helpe you. Probatum est.

Another for the same.

TAke a Bricke and burne it red hote, and put it in a pottle of water: So that it be halfe covered in the same: then take Pennilie-roial, and cast it upon the upper part of the Bricke, and hold your Head over it, casting a Cloth, or covering over your head, that no fumes of the Bricke goe out, then you have done wash your face with it, and it will helpe you for that. Probatum est.

Yellow Rosemary, the Shavings and a pottle, and White Wormes, Sperte-Oyne, of either a handfull and Cowsill, the Shavings of Rock Allome one ounce: a piece of Scarlet or Linnen cloth, and rub your Teeth with the same: Also those ingredients must be boyled in a pottle of water, and then therewith to rub your Teeth, and then spit out the water, and this often doing shall make your Teeth as white as snow.

For

For smarting or pricking in the Eyes.

TAke the white of an Egge, and the juyce of Houseleeke, and Womans milke, beate them well together, and straine it through a cloth, and then wash the eye in thine Eyen.

For blood shotten Eyes, and other diseases in the Eyes.

TAke the juyce of Vine, and Rue and Plantein, Rose water, and Womans milke, the white of an Egge, and beate them well together: and dresse thine Eyes therewith, for it is very good therefore.

For eyes that be red, and full of blood.

TAke the white of an Egge, and fying it in a Dish; heate out the fatnesse thereof, then take Wooll and wet in the white, and lay it upon thine Eye to keepe the light: After take Fennell and Houseleek, and stampe them together, and make a plaister, and lay it from thy Nose to thy Forehead, all about thy temples: Use it three nights or foure, and it shall heale thee.

For the Eyes that be red with Itching.

TAke fine drops of cleere water, and a peece white Copperas; make it small, and put it in the water, and let it stand and rest a while, then take halfe a drop, and annoynt thine eye therewith, if it be strong put to more water.

A precious water for Eyes.

TAke Smalledge, and red Fennell, Rew, Wermen, Wittonie, Egrimonie, Pimpernell, Eufras, Sage, Betonie, Lambes, of each a quantitie, with them tice ne and stampe

them, put them in a faire Wasten pan, and take the powder of two and twenty Pepper corns finely searced, and a pinte of good white Wine, and put the powder thereto, and three spoonfuls of cleare Honey, and five spoonfuls of fennel Water of an Innocent, and medle them together well and boyle them a little ouer the fire, and strain them through a cloth, and put it in a vessell of Glasse, and keep it fast with Leather.

For eyes that be Running.

Take the leaues of Rose, and Camomile well grownd and pounde them together, and let them stand together three dayes, after all and with it annoint thine eyes clean and it is good for many other diseases for the Eyes.

For eyes that be Blasted.

Take the leaues of plantayne and temper them with the white of an Egge, and mingle them together, and annoint your eyes therewith, and againe laying it upon your Eyes, it will much helpe.

For sore Eyes.

Take an Egge that is hard rosted and pluck out the yolke, in whose place ye shall put Sugar, that is small beaten as hote as ye can suffer it, and when ye have eaten the Egge, shell out the Egge the longest way in parts, and within a little while after that it is cleane, annoint the sore eyes with the same Egge, both the white and yolke together, or else let it lye upon your eyes in the euening, and at night when ye goe to bed, and your eyes shall be cleane, and sore away.

An excellent good Water to make cleare eyes and sight, if your eyes be not blinde and cleane.

Take Celandine, Eyebright, red Fennell, red Rose, Rue, Camomile, Walnut buds, Sage, of every of these herbes two

Sugar, then put thereto halfe an ounce of Aloes, and ſtill all theſe together in your Alembeck, then take the water when it is ſtilled, and waſh your eyes therewith, and ye ſhall have a very cleare eye ſight. Probatum eſt.

A pretious Medicine to take away the Web in your eyes.

TAke the gall of a Hare, and a little quantity of purified Honey, and temper them together, then take a feather, and anoynt your eyes where the Web hateth you, and ye ſhall take away the ſame.

A very good Medicine for a Pearle in the Eye, or Pin and Web.

TAke the whites of Ginger and grind it upon a Whetſtone, and beat unto a little white Coperas, and put to it, and when the Patient goeth to bed, put ſome of it into a quill into your eye, and when it hath beene there a while, take ground Ivie beaten and ſtrained with Womans milke, and put three drops into the eye evening and morning, after the Ginger and white Coperas hath beene in the eye halfe an houre.

For wearing of your eyes.

TAke the leaves of Plantan tempered with Roſewater, and bray it and put into your eyes, the ſame order keepeth Roſewater, the Juyce of Allo Vitis, with the Juyce of Plantan.

For the Pin and the Web.

TAke a new laid Egge, and roſt it ſo it be hard, and picke him, then cut him in funder, and take out the yolke, and take as much Roch Alome to the quantity of a Nut, and put it in the Egge, and two ſpoonfuls of Honey, then take the Egge, the Alome and the Honey, and put it into a fine linnen cloth, and hold it ſtill

To make a stinking Breath sweet.

TAke the juyce of spint ozelle the barke in Rose, Commin, Coziander, Licozice, Fennuel, anny. foure, let the these in Wine vineger, and give him to drinke that hathy stinking breathe, and certainly it shall be changed.

A Medicine to make one to have a sweet breath.

TAke the powder of Sage two ounces, Rosemary blossomes three ounces, Cillifers fine drams, Cinamon one dram, Cuttmegs a dram, Cloues a little quantity, then take a much honey as is sufficient to make these powders Compositions into a compostion like to a Electuarie, eate of this taking ech at night a little quantity at a time, it shall sweet your breath, like marchellois Lozell, and if one put into any sweete place of the Pestilence, or any other corrupt ayre, if one eate a little of this Medicine ere it goe out, it shall defend you from all manner of jeopardy.

A Medicine to destroy a stinking Breath.

TAke two handfuls of Commin, & ere they be dry, beate them to powder, then take a pottle of white wine, and put this powder into it, and let it there lie, till come to a quart, then drinke first and last of this wine, as hote as ye may suffer it, for the space of fifteene dayes, and your breath shall be as sweet as a rose.

For a stinking Breath.

TAke the flowers of Rosemary, that so called, pull them from the stalkes, and dry it under, and beate it small, and grinde it in

in a Morter, and put thereto halfe an ounce of powder of Pepper, and one ounce of powder of Cummin, and mingle them together, and put them in a pottle of good Wine, and ſeethe them till the halfe be waſted, and let the ſicke man take this aforeſaid, and not before. One in the afternoone.

A Medicine for a Canker.

TAke a handfull of Woodbine, Time, Iſope, Sage, of each a like, two or three crops of Roſemary, and then take a ſpoonfull of Honey, and put all theſe into a pottle of faire water, and ſeethe them all together, and in this ſeething, put thereto a good ſtone of Rock-Allome, as big as a pretty Walnut, and with this water waſh well your mouth, this is alſo very good for the Tooth-ache.

For a Canker in the mouth.

TAke the Juyce of Plantein, of Woodbine, a little Rock allome, Vineger, Roſewater, and waſh thy mouth where the Canker is, and it ſhall be whole within a few waſhings.

For a dry Canker.

TAke Hartſ-horne, and Egge-ſhels, and burne them to powder, then waſh wherein the Canker groweth, and after that ye have waſhed it, caſt into it of this powder, and it ſhall be remedied.

For a Canker in the Mouth.

TAke the powder of the rote of Celandine, of Dyapoſes, Vineger, water of Pomp-nickles, and ſeethe all theſe together till they be thick, and put it amongſt the place where the Canker is, and it ſhall be whole in ſhort ſpace.

For the Canker in a womans Pappe.

TAke Calues-Dung, powder of Beetroot, Wheate, Honey, Virgin-waxe, flower of Barley and of Beanes, and Vinegar, stirre all these together in white Wine or Wineger, putting thereto Rams tallow, and make a Plaister thereof, and it shall be whole in short space, if you lay it to the Pappe.

For the Canker.

TAke a clout that will wind about thy Leg, and put therein thy fasting digestion, and bind it to the sore, till it drinke foure or five vapes, then change it, and doe so twice or thrice, till the Worme come out, and lye on the clouts.

Another for the same.

TAke Hearbe-water, Scabious, Canker-wort, and seethe them in stale Ale, and bathe it euen and morne hote.

Another.

TAke the Feet, the Head, and the guts of a Crane, dryed in an Ouen to powder, and put that powder vpon the Canker and it will kill it.

For the Quotidian Feaver or Ague.

TAke and giue the Patient a Vomit purgation, euen when you thinke his fit will come, and when the fit is cleane gone, giue him a little supping made with these Hearbs, Succorie, Endiue, Fennell-rootes, Parsely rootes, a little Time and Sauoury, made with a Chicken or a little Mutton: for this comforteth Nature well after this Purgation.

Another

Another for the same.

TAke and give the Patient before the fit doe come upon them, two penyweight of the powder of Bay-berries, with a fott Egge, or in stead thereof great Pepper, for it is very good therefore.

For the Feaver Quartaine which taketh one every third day with a sore fit.

TAke Parcely the rootes and all, wash it faire and cleane, and take out the pithe in the middest, and then stampe it small, and put thereto new laid Egges, and halfe a pound of Buggesbloud, seasoned with Salt, and take a good Pen and stuffe her there with, and then bake her in a Pie, and let the Patient eate thereof. For it taketh away the Quartain Ague by little and little, and doth comfort the heart, and doth procure good appetite. Probatum est.

Another proved Medicine for this Disease.

TAke Camomill, or Centory, stampe them, and drinke them with Wine: for these two Hearbs have often beene seene to helpe a Ague. Probatum est.

A Medicine for an Ague or Quartaine.

TAke Sothernwood and mince it small, and put a little Sallet oyle into a Saucer, and put thereto this foresaid Hearbe, and let it lye an houre or two in it, and let it on the fire, and there let it simper a little, and annoynt thy wrists and the soles of thy Feet, and the nape of thy Necke, and betwixt thy shoulders, and this must be done before the fit comes, and in three times thereof you shall be whole.

A Plaister to take the Ague or any other ache out of a Womans Breast in the time of her Childbearing, if it come.

TAke the yolke of an Egge, and a little quantity of Wheate flower, and a quantity of Honey, as much as the yolke of the Egge, and beat these together, till it be like a Salue: then make a Plaister thereof, and lay it to the Breast that is grieued, and it will heale it without doubt. Probatum est.

A Principall water for the Palsie.

TAke a pinte of water of Iuniper, and of Rue water as much, of Fennell water, and of Parcely, and Lauzell leaues a pinte, of Cowslip water as much, Rosemary and Lauender water, fiue pinte-fulls of the best Aqua vitæ, a pinte of white-wine, foure ounces of the powder of Cittamon: infuse all these together, laying them a night in a vessell of earth, or Timber, and in the morning after, still them with a soft and easie fire; this water is exceeding good, and of great efficacie, to purge flegme, and to comfort a cold stomache, and for rising and swelling at the heart, and especially it is a helping and raising against the palsie, if it be drunke ere you wash, and comb the limmes therewith, of him or her that is vexed with the Palsie, and it will ease them.

For the Palsie.

TAke Rosemary, Sage, bourne Sage, and Sage of Iern, of either of them a handfull, of Camomill flowers three handfuls, and make white Baller oile, as you make Oyle of Roses.

For the dry Coughe.

TAke Hartstong, and Comfrey, and ease thereof three ounces or some with Honey.

A good Fumigation for the French Poxe confirmed.

TAke Sponge two ounces, of Frankenſence, of Liquid Storax, ana a dram and a halfe, and mingle them: the manner how to minister this Fumigation is this; You muſt ſet your Patient naked under a ſtraight Canopie, and you muſt lay upon the Coales the firſt part of your foreſaid Receipt, and the Patient muſt endevze himſelfe to receive the ſmoake, keeping the fire betweene his Leggeſtill he begin to ſweate: and ſo doing the ſpace of foure dayes, till his Teeth begin to ake.

Pilles againſt Morbo.

TAke of all the Myrabolines ana three drams, of Troſkes, of Colloquintida, of Agaricke, of Digredium, ana two drams of Aloes, of Diagrid, of Cummin, ana two drams, of blacke Ellebor, one dram, of Spike, of Euphorbium, of Harts-horne burnt, of Hall-gemme, ana halfe a dram, of Bayberi bates, of the Coddes of Peney, of Polytricon, of Calitricon, of the flowers of Rolemary, of Harts-horne, of Epithimm, ana one dram, of Cozzamers, of Annifeed, of Polipodium, ana five drams, of gud Triacle five drams, of Agaricke in Troſkes, and of waſhed Aloes, ana foure drams, of the Spices of Diera, De octo Rubijs of the ſpices of Diarodam Albatis, ana eight drams: make a paſte of Pilles, with the juyce of Fenitory, and Honey of Roſes, one dram.

To make your Drinke.

TAke twenty ounces of Pockwood, being turned of a Turner very ſmall, which put into an Earthen Pot of two Gallons,

lons, and put thereto eight pound of Running water, the best you can get, and let it stand in soake foure and twenty houres, the Pot being covered, then take and stop the Pot with Paste, so close that no ayre may goe out, you must kéepe the strength in it, and that is your chiefest helpe, and with the point of your knife make a hole in the Paste, and therein put a peg of wood, which is to giue it ayre, at times in the boyling, for breaking of the pot: and thus let it boyle on a soft fire of Cooles, the space of fiue houres, in which time it will be consumed to a pottle, and that will serue you for your Drinke, to take Purging and Eboning for foure dayes, against which time you must make more. After the first seething, séeth the same wood againe, with the like quantity of water and time like vnto: and that is for your common Drinke, to serue at all times till you make new.

To make your Bisket.

TAke foure and twenty pound of the purest Wheat-flower, which you can get, and put thereto one pound of fine Sugar, and so make your Bisket, which will serue for your turne all the time of your Dyet.

A Receipt, and a Soveraigne Dyet for the French Poxe. Proved.

FIrst, prepare a Chamber, which make so close that no ayre come into it, and defend all ill fauours out of it, and therein to bée twelue dayes together, before you doe begin your Dyet; every day forbearing of eating and drinking Flesh and Fish: on the thirteenth day you must begin your Dyet, & then to take a Purgation of Cassia Fistula, or of Mecamonia, to make your Body empty, kéeping your Bed, sweating temperately, without any provoking: which sweating is your greatest remedy, in the which your Diuate, you shall drinke of your seconde drinke

drinke as often and as much as you list: and of your first drinke you must drinke every morning at five a clocke, and Evening at eight a clocke, eight ounces at a quipe learne, saving on the dayes you take your Purgation: On which dayes, drinke all of your second Drinke, desiring alwayes to be merry and lightharted, in occupying to smell to dryed Orenges, hot Bread, Vineger of Roses, Mustard, and Apples: and after this manner, you must keepe your Chamber thirty dayes together, and never to take Ayre, and at fifteene dayes you must take another Purgation like to the first, and that day to drinke all of your second Drinke: and in like manner, another Purgation the thirtieth day: on which day, you may take Broth of a Chicken, or of Mutton, and by little and little take the Ayre, and drinke good drinke.

The order of your Fare.

Every day take a quantity of a Chicken, and sethe it in water, and put thereto Borage leaves, or Borage Flowers without other Spices or Salt, or any other thing: which Chicken eate to thy Dinner, and every day eate three ounces of Bisket, and no more; that which you leave of your Bisket, eate at night, with a few Raisins of the Sunne, and your Dinner must be at tenne a clocke before noone, and your Supper at five a clocke after noone: and at your Dinner you may dippe your Bisket in your Broth (if you will) and so drinke your Drinke as aforesaid, and this is your Fare and Diet for the space of thirty dayes, and no other.

A marvailous secret to preserve a man from the Plague, and hath beene proved in England of all the Physitians, in that great and vehement Plague in the yeare 1348. which crept through all the World: and there was never any which used this secret, but hee was preserved from the Plague.

TAke Aloe Epaticum, or Sicotrine; fine Sinamon and Myrrhe, of each of them three Drams, Cloues, Space, Lig-

mum Aloes, Saffricke, Mels-armoniack, of each of them halfe a dram: let all these things be well stamped in a cleane morter, then mingle them together, and after keepe them in some close vessell, and take of it every morning two penny-weight, in halfe a glasse of white Wine, with a little water, and drinke it in the morning at the dawning of the day: and so may you (by the grace of God) goe boldly into all infection of the ayre and plague.

A soveraigne Drinke to preserve one against the Plague or Pestilence.

TAke the quantity of a Dime and an halfe of Potmer Imperiall, a dram of Trickle and of Dragon water, and Borrell water, of each of them an ounce, and drinke it with Ale in the morning fasting, and if one have taken the infection within 24. houres before, yet by Gods grace he shall escape it. This hath beene truely proved in the last great Visitation.

Another for the same.

TAke a dram of Spetheriacum, and give it the Patient with Dragon water, white Wine, or some other liquor to drinke, when he suppoteth himselfe hot and sick.

Another Preservative against the Plague.

TAke seven or eight leaves of Borrell, and wash them in faire Water and Wineger, and steepe them in the said Water and Wineger a good while, and eate them fasting

good

A good Drinke to be used to those that are infected with the Plague.

TAke Berries of Ivie (that are ripe, gathered on the North side of the Tree) and dry them in the shadow: then stampe them to powder, then take a dram of the same Powder, and temper it well with two ounces of Plantain-water, or white Wine, and let the sicke person drinke a good draught thereof, and remaine in his Bed, and sweate as much and as often as he can, after he hath taken it, then warme a cleane shirt for him to put on, (and if his shirts may be shifted often, it will be the better after his sweating) and likewise his sheets and Bed-clothes, if it may be, if not, at the least his sheetes and shirt: and in using of this for the space of three dayes together, he will dye or mend without all doubt, (by Gods helpe.) This hath beene often and truely proved.

To provoke sleepe to the sicke person: Take a good quantity of Womans breast Milke, and put thereto a little quantity of Aqua-Vitæ, stirre them well together, and mop often the Temples of the Head of the Patient, and the Nostrils well therewith, and let it be laid on with some Feather, or some fine linnen cloth, and this will doe much good. It is proved.

And if it happen, that the sicke person find himselfe greatly grieved, and that any Swelling begin in any place to grow forth, then take Elder leaves, red Bramble leaves, and Mustard seed, and stampe them all together, and make a Plaister thereof, and lay the same to the Sore, and this will both draw and heale. Or take two handfuls of Scabious, and stampe it in a Morter, then temper it well with two ounces of Swines greace, that is salted, and the yolke of an Egge, then stampe them all together, and lay thereto, will draw exceeding well.

For all Aches or paines in the Ioynts where ever they be a very true and well approved Medicine.

TAke all the white horne of a Bucke, that he casteth of the later, the better, take away the Scalpe, and take nothing but the horne, cut it in shivers or pieces, then boyle it in a gallon of faire water untill it come to a pinte or some thing more, then cast away the pieces of horne, and let that in the bestell stand till it be cold, which will then be like a Jelley, and when you will make vse thereof, warme some of it in a Skimmer or other convenient thing, and annoynt the grieved place therewith by the fire, morning and Evening, and let it soake in by the heat of the fire, doing it nine or ten times: Thus (Godwilling) it will thoroughly cure it for ever.

To make a Scare-cloth for all manner of Aches.

TAke halfe a pinte of Sallet Oyle, a quarter of a pound of white lead, an ounce & a quarter of white Cornes, boyle the Lead in the Oyle till it is cleare, then put in the Cornes, and boyle it till it is stiffe, and so make it in Rowles, and keepe it for your vse.

A most excellent and approved Cure for the Sciatica.

TAke a pinte of the best Aqua Composita you can get, an Oxe Gall, and an ounce of Pepper beaten into Powder, boyle them all together till halfe the Aqua Composita be consumed, apply the same on a Cloath as a Plaister to the place, and so let it

it continue there for the space of 12. houres, vse it 4. or 5. times (need be for it will giue helpe.

An approved and incomparable Cure for the Palsie.

TAke Lauender and boyle it in faire Water, then straine it, and then drinke halfe a pinte thereof daily first and last for the space of a Fortnight together, and it will cure you.

An excellent Receipt for the Strangury.

TAke a good pinte of Aqua Composita, put therein a handfull of Ivie leaues, keepe the Vessell well stopped, and the Ivie leaues will continue therein, vse to drinke thereof three or fours spoonefuls at a time morning and Euening first and last fue or sixe dayes together, and you shall find a marbailous helpe thereof.

A compleate Cure for a Tetter or Ring-worme.

STampe Celandine, and apply it to any Tettar or Ring-worme shifting it twice every Day with new for the space of a Fortnight, and it will kill it quite.

An excellent Cure for the Rheume.

RVbbe the leafe of a Marigold betweene your fingers, and put the same into your nose, and let it stay there a pretty while

while, and it will bring forth abundance of humours out of your Head, and if you use it, you shall be much eased of the Rheume in a short time.

A Medicine for the Mother.

TAke white Wine, heat therein a Wedge red hot; Let the Woman tremble with the paines of the Mother, drinke thereof going to Bed, once a Week all it, for it will helpe you undoubtedly. Probatum est.

An Exquisite Remedy for the Spleene.

TAke the rinde of an Ashen Tree, and beate it in Water, let the party tormented with the Spleene drinke thereof Fasting, Eyght mornings together, and it will perfectly helpe them; and if you annoynt the grieved place so long with an Ointment called Dwarfes every Morning and Evening, It is an excellent Remedy likewise.

An excellent Medicine for the Gowte, and to draw out all Evill Humours out of the Head, or for paine in the Eyes or Eares, or Impostumes.

TAke halfe a pound of pitch, and halfe a pound of Rozen finely beaten, and cleane searsed, halfe a pound of the best Frankensense, beaten and searsed also, a quarter of a pound of Wormes Earth, an ounce of Opium, and a quarter of a pound of Common Size: All these made into fine powder and in ounce

ounce of Lapadanum: All these put together must boyle an houre, the Pitch must be first put in, and then the rest of your Stuffe: when it is boyled take Sheepe Skinnes finely tewed, make Soles thereof for your Feete, and weare them within your stockins a moneth or two weeking, and then make new againe.

An excellent Dyet drinke for all inward Diseases.

TO the first boyling. { Sarsaparilla, Polipodium, } of each one ounce.

Liquorice one ounce.

For the second Boyling. { Parmodactile, Cypruonds, Mettony, Camphiy, } one quarter of an ounce, of each a handfull.

For the third Boyling. { Senna, Stichades, Epithimum, } two ounces, about ounce, three drams.

Sweet Fennell Seeds, two ounces.

For the fourth Boyling. { Capoen haire, Celerach, } a quarter of an ounce, demi ounce.

If the Body be cold and moyst, you may put to the whole, an ounce of China, and among the Hearbs a quarter of a handfull of Cardus Benedictus.

Slice a China and Sarsaparilla, and bruise

the Polipodium in a Mortar and infuse them in a gallon of boyling water 24. houres.

The first Boyling.

Then boyle the Sarsaparilla and Scalloperilla and Polipodium first alone, an houre and a halfe in an Earthen Pipkin close covered.

The second Boyling.

Then put in the Hearbs and the Liquorice and the Hermodactile, and boyle them with the Woods an houre.

The third Boyling.

Then raising the Water to her first quantity, including in quantity a pint of liuide Water Quickened, if you will have it purge more, and so let it boyle an houre longer.

Then put in the Sweet Sticados, Epithimum, Staphesagria, Ceterach, and Sweet Fennell seeds, and boyle them with all therein a quarter of an houre.

Then take it from the fire, and let it settle three or foure houres.

Then straine it out, and put the Drinke into a Bottle or other close Vessell, and drinke thereof halfe a pinte at a time in the Morning.

In the Summer time it will not keepe good above 4. dayes, and in the Winter not past five dayes.

Another excellent good Dyet Drinke.

Take a pecke and halfe of Sheeps-foot grasse, picke it and wash it, and dygest well; take also Scabious, Bittany, and water cresses

Crosses of each a good handfull, stampe them and straine them and let the Juyce thereof stand in a Glasse all night, then take two good handfuls of yellow Dock roates, two ounces of China roates sliced, one ounce and a halfe of sweet Fennell seeds bruised, and a sticke of Liquorice sliced.

Put all these Ingredients in a Woulter Bag, and bind a flint stone to the Bag to make it sincke.

Then take a Rundlet of five gallons and put the Bag into it, then put the juyce of those Herbs aforesaid into the Rundlet with five gallons of new Beere, and let it worke; and when it hath done, let that which is wrought ouer be put into the Vessell againe.

Another excellent Physicke Drinke.

TAke Carduus Benedictus, Wormewood, and Scabious, of each foure handfuls, Sorrell, Scabious, Marigold flowers, and the leaues of Angelica tops and roates, Turmentille and Pimpernell, of each three handfuls, Sage 6. handfuls, Juniper berries bruised 8. ounces: all these to be boyled with 36. Gallons of Beere, and when it is a little old, drinke a draught thereof in the morning.

An excellent Medicine for the Iaundise.

TAke the Leaues of Celandine, slit them and feature them from their stalkes and ribbe matter, and then stripes or chop them, make pottage of them with sweet new Buttermilke: eate the same for 12. dayes together, and it will perfectly cure the Iaundise.

A rare Medicine for the sharpnesse of the Vrine.

TAke a quart of new spilke from the Cow, and the whites of 18. Egges, beaten very thinne, mingle those whites and the spilke together, distill them with a soft fire, but let it not be ouerhastily filled, but that it may have a good deale of moysture in it, when you haue done filling it, then put into it

as much Sugar-Candy as you shall think good to sweeten it, and a sticke of Licorice scraped and bruised, then drinke thereof the quantity of a wine pint in the Morning Fasting, and if it be in the heate of Summer, drinke as much also about foure of the Clocke in the Afternoone.

An excellent Fomentation for the Stone.

TAke a platter full of Pigeons Dung, of the newest you can get, and a good handfull of Feather-few bruised in your hands, fry them together in a Frying Pan, putting thereto a little Honey (let that be last) let it fry a good while, then put it in a Canvas bagge about halfe an Ell long, and a handfull broad, and lay it as hot as you can suffer it along your backe from the backe to the privy parts; and if it helpe not at the first, take it againe, and it shall by Gods grace make you well.

An excellent and approved Remedy for the Cough of the Lungs.

TAke two Gallons of faire running water, to which quantity take two handfuls of cleane Barley well picked, 14. Rotions of the Sweet Fennel, one of Currans, of each a quarter of a pound, Licorish shaved, Ginger sliced, and Sugar-Candy of each two ounces, Annifeeds, Fennell-seeds, Coriander-seeds, and Cummin-seeds, of all together, a quarter of a pound beaten in a Morter, Alpe roots, Parsely roots, and red Fennell roots, of each a handfull, boyle all these together in the gallon of water a-boue said, till halfe the water be wasted, then straine it well, and drinke thereof a good draught first and last.

An excellent and sure Remedy for a swelling or sore Throate.

NOte the place of the Arse, a Goat, Hogs Trough, or any thing where a Swine rubs it selfe, rub your hand thereon and

and presently rub your throate with that hand 3 times or thrice, or rub your hand upon the bare ground, and then presently rub your Throate with that hand, doe it three times together, and it will helpe you, or if you can get a piece of that part of the Tree bogge through or Stone where the Hog hath rubbed, and ribbe your Throate with it.

An excellent Salve to cleanse and to heale Wounds.

TAke Swallowes, Potty mugrell, and Whey bread, of the Juyce of each of them a like quantity, take also of life Honey, and of the whites of Eggs, of each a like quantity of the Juyce of the Nettles, then take fine Wheate flower and mingle them well till they be as thicke as Honey, then spread the, hot, using no cauterizing of Irons or Medicines in any case. But let not this Medicine or the Irons come neare the fire.

An excellent Remedy to stanch vomiting, Incorporated.

TAke the Leaven of white past, a good quantity of Speare points, and the quantity of a Muskegge, of the Oyle of Spike, beate them in a Morter, and when you have incorporated or made it into paste spread it on a cloath, and bind it hot to the Reines, and lay it to the mouth of the Stomacke.

An excellent Remedy for the Head-ache or Megram.

TAke Frankensence, put it in a Chafingdish with coales, take also a handfull of fine Towe or Flaxe, and put it in the smoake of the Frankensence, and as the smoake ceaseth, put in more Frankensence, and open the Towe in the smoake, till it

bee inwarme, then lay the Coine to the Temples of the head and on the Mattues, then shenckle also it and so goe to Bed, use this and it will helpe you.

Another for the Head-ache, A Medicine worth Gold.

TAke the Juyce of Crowne Flax, and put of it two spoones or saucer fulle it up into your nose with a Quill.

An excellent Medicine for the Spleene.

TAke Wilow wood, Plantaine, Centaurie, and pellitory of each a handfull, boyle them in Water till halfe the liquour be wasted, then take a quantity of Saffron, Pepper and Cloues beate to fine powder, quilt it in a linnen cloath and apply it to the Reines as hot as you can suffer it, and renue ding it often.

An excellent helpe for sore Eyes.

TAke Crowne Flax, three sorts called Alchanet, Celadine, and Daysies, of each a like quantity, stampe and streyne with a little fayre water, Rose water, and Frankincense powder with a Feather into the Eyes, taketh away all manner of Inflamations, sore spots, Webs, Pickings, Smartings, or any grosse substance, ver in the Eyes, yea though the sight were well nigh gone.

An excellent Remedy for an old paine or griefe in the Head.

TAke Wax, salt and Cummin seede, of each a like quantity, stampe them well together by themselues, and as much by downe Gentilitious as either of them. Stampe that with the fire

reſt altogether, then with pure Vineger or Roſe water mixe and ſtirre them altogether in a diſh over the Chafing-diſh with hot Coales, then lay ſome of the ſame hot upon a linnen cloth, and ſo apply to the hinder parts of the head at night, when you goe to bed, bind it faſt on that it fall not off, uſe this in the ſame manner 8. or 9. nights together; it will not onely helpe the ſame perhaps with 3. or 4. times ſo doing, but alſo it will cleare the ſight, and drain the Rheumes cleane away, that runs out of the head into the Eyes, and try of the ſame, this is a pretious Medicine.

An excellent Remedy for heat in the Backe.

TAke a good handfull of Henbane, and ſo much Towe as will ſerve to wrap the Henbane in, wet the Towe in water, and then wrap the Henbane in the Towe, and rake it up in Embers till it be well roaſted; then take it out and mingle it with a little Vineger of Roſes and the white of an Egge; mingle them all well together, then ſpread it on a Cloath and lay it warme to your Backe.

An excellent Remedy for the ſwelling in the Stomacke.

TAke of Century and Wormwood of each a quarter of a handfull, Sage and red mints, of each a great handfull; Seeth them in Water from a Pottle to a quart, drinke thereof Morning and Evening.

A Remedy for the Tooth-ache.

TAke Frankincenſe, Dyon ſeeds, and Henbane ſeeds, burne them together in a Chafingdiſh with Coales, let the ſmoake thereof be conveyed through a Funnell to the aking Teeth.

An.

An excellent Purgation and very gentle.

TAke eight or ten Prunes, halfe a spoonefull of Kellons of the Summe stoned, the tops of Rosemary, and Bay leaues, of each a few, a little space, and three Drowmes weight of Senna, boyle all these in faire water, with a good big Chicken, untill it be boyled enough, then straine it, and take a spoonefull of it, and mingle it with an ounce and a halfe of Syrope of Roses, Solutiue, and so drinke it blood-warme, the Senna must not be put in till the rest be boyled enough, and it may not boyle too much.

An excellent Remedy for the Lungs that are perished.

BOyle grene Hysope in Ale, and when you meane to drinke it, put thereto the quantity of a Hasle-nuthell of Treacle, a halfe penny-worth of long Pepper beaten, and a spoonefull of Aqua Composita, drinke thereof twelue dayes together first and last every Spring time; Also, Long-wort boyled in new spilks doth well.

An excellent Remedy to kill and heale a Cankar.

BOyle the leaues of wild Vine in Wine, and lay it on the Cankar, in a fine Bason.

An excellent Cure for the biting of a Mad Dogge.

TAke wild Sage, Spattellen, otherwise called Knot-grasse, Parcely, otherwise called Spittefolium right shaue, which bath

hath the purple flowers, and 3. slip roots, of each of all these a handfull, distill them in glas, and to every fine spoonefuls of water thereof, put one spoonefull of Treacle, and let the party bitten drinke thereof.

An excellent Medicine for an Ache or griefe in any Limbe.

TAke the Rosins of the Frankincense, and the stones being taken out thereof the Rosins, and make them into powder to the grieved parts and it will soone procure ease, and if you doe it in the same manner five or six times, it will thoroughly cure you of that Ache.

A very good remedy for an Ache in the bones, or any part of the body.

ANoint the place with good Aqua Composita by the fire, and then let it stand in, doe it three or foure times together, and the last time wash it off with Sack upon the fire, after the same manner as aforesaid, then lay a linnen cloth upon the place, and then with, there is no more to be done, but in short time (God willing) it will be well.

An excellent cure for the Crampe.

MAke a Ring of an Oxes horne, or of a Calves, or of a Sea horse tooth, or of the pillis of a Sea horse, and

A Cure for a Scald Head.

TAke the leaues, branches, and buds of Brambles, boyle them in faire Running water till the halfe be consumed, then take it from the fire and wash the sore Head therewith Morning and Evening. Then dip the cloth in the water and lay to it, use this and in short space it shall heale it with Gods grace.

An absolute and approved Medicine to Cure the redneſſe of the face.

BOyle the rootes of Lilies in faire water, and therewith wash and rub the face Morning and Evening, and it will helpe it.

An excellent Medicine for the Falling sickneſſe.

TAke three Apples made of the Pith of St. Iohn the Baptist, commonly called Midsommer Eve, Bake them into the ground to Ashes, that they be not seene in the place where the Ashes were, (all manner the parties name unto whom it is to be given,) it will helpe them, which Medicine credibly reported.

An Admirable remedy for benummed Limbes.

MAke an Earthen pot of a Gallon to be made like a Firkin, three inches long, which pot must be full of small

small holes both bottome and sides like a Garden watering pot, it must be so into the mouth, as you may easily put in your hand, cause also another pot to be made, into the which you may set the pot full of holes, in this pot full of holes must be very well mealed and ranged within for that no loose may come into it, from May to June when the stalke is well hard, take the leaves, flowers, and seeds thereof, cut them small together so many as will fill the pot full of holes, put them therein, and in the midest of the herbs put three Dragells, and into every Gall put three Cloves, then put the holes pot with the herbes into the other pot without holes and cover them both very close round about that no Ayre get into any of them, then bury them in the ground for the space of foure dayes, then take them out, and you shall have a perfect oyle distilled from the herbes, which Oyle preserve to annoynt the benummed parts with it, and they shall with Gods help recover their former strength, approved to be very true.

To stanch bleeding in any place.

STampe Primrose leaves and apply it to the place that bleedeth, and it will stanch the bleeding.

A Remedy for the Bloody Fluxe.

TAke the toys that be there scarlet, dry it and make it into Powder, drinke half a spoonefull thereof in red Wine, do this five or six times, it will certainly and sure helpe you of the bloody Fluxe.

For pains or swellings in the Throat, a very good Remedy.

TAke of sweet Creame two spoonfuls, and as much Oyle, mix them together, and let the Patient drink it, lying in his bed at the going to rest, let him drink in the morning a little more, drinke thereof once a day till you be amended.

An excellent Remedy for a Pin or Web in the Eyes.

TAke two Egges, roll them in the hands, till they be soft, then take out the yolkes, and with as much white Copperis as a hazell nut beat to fine powder, mingle the powder and the yolkes of the Egges, then close them together again, and lay them in the Embers till the Copperis be melted, then take them out and bring them betweene two trenchers, let the water that commeth out drop upon a cleane Whetstone, and ever as it drops, rub upon the whetstone a rush of Ginger, keepe that water in a small glasse, and lying upon your backe drop some of it into the Eye with a feather, this in three dayes will helpe it.

An excellent Dyet-drinke for the Dropsie.

TAke Scurbut grasse, a peckle of Wormelowe, and water Cressies, of each twelve handfuls, Wormelowe, and horse Radish of each two handfuls, Fenelgreene and Anyse of each foure handfuls, Cinamon and Ginger beaten of each an ounce, and put them into a coulter bagge, and put it into five Gallons of Eight shilling Beere, and when it is drawne drinke thereof and of no other.

An

An excellent Remedy for a Looſeneſſe in the body.

TAke the Gelly of an Egge, and mingle it with the water of red Oake buds and Bramble buds, bake it on a Tile ſtone, and eate that Cake at any time of the day, this will ſtay any looſeneſſe though it be bred to the bloody flixe, if the party be ſo ſwoake that he cannot eate the Cake, then let him boyle the Oake buds water in milke and ſupe up it ſupping by ſpunfull at a time: Oake buds water, and let the party drinke of the ſame at any time of the day.

A Remedy for an Impoſtume.

TAke Barley, dry Beanes, and of Liquoryce ſteed, of each a like quantity, boyle them in faire water, drinke a good draught thereof with Sugar every morning faſting, and at night going to bed, fiue or ſixe dayes together or more. It will draw out any Impoſtume, and cauſe it to abide or cast out the ſame.

An Excellent Cure and Remedy for a ſore Breaſt

TAke the yolke of a new laid Egge, and beate it well, then take a handfull of Plantaine, and as much of Sage, ſtampe them and ſtrayne out the iuice of them, and mingle it with the yolke of the Egge, and ſtirre it well together, then take a good quantity of Turpentine, and mingle it with the reſt, and ſpread it upon a peece of Leather, and lay it to the ſore breaſt, and it will heale it in ſhort time.

An excellent remedy for the Feaver or Ague, especially in a body of a weake Constitution.

TAke a pinte of the best Quicksilver, make a toste of such bread as you doe most affect, put your toste into the quicksilver and eate the toste, then drinke a little of the quicksilver, so as the toste, and the quicksilver be eaten and drunke together, and take of the powder of grosse Pepper, take a little in a spoone to swallow downe with the quicksilver, till you have taken all the Pepper, and so eate and drinke so long as your stomacke will well receive it, though it be well nigh ding to drinke the whole pinte off, this must be done about three houres before the fit do come, and abstaine the next meale before the fit, and after the taking of this medicine, goe to bed and sweat upon it. This may be given to any man or woman that hath the Ague, yea though a woman with Child or that gives sucke.

Another for an Ague in one that hath a strong body

TAke of the best Venice Treacle, or pure Methridate the quantity of a Hasill Nut, or for want thereof almuch of London Treacle as a Wall nut, take also 6 or 7 spoonfuls of the best Aqua-vite, and according to the age and strength of the partie one spoonfull of grosse Pepper, and as much of the powder of red Sage, mixe all these together, let the party eate this with a spoone by little and little an houre before the fit, and sweat upon it by walking if he be able, or else goe to bed and sweat there, to expell by the vitious or putrife humour which is the cause of the Disease, let the party abstaine the next meale before the fit.

Another

Another for the Ague.

TAke the juyce of a rosted Orenge, with a little burnt Sacke before the fit.

An excellent Remedy for the Stone in the Bladder, to provoke Urine from one that maketh water but by drops.

TAke life Hony and Renish wine, of each a quart, Dartichoge, Philipendula, and Pellitory of the wall, of each a handfull, still all these in Balnea Maria, with a very slow fire, keepe it in a cold place in Pewter or Earthen vessels, and drinke thereof the quantity of halfe a pinte every morning fasting, and afterwards eate the quantity of a Walnut, of life Hony and use to fast, and walke an houre after it.

Another excellent Remedy for the Stone.

TAke a pinte of Milke, and put into it a pinte of wilde Mallow leaues let them boyle together a quarter of an houre, then drinke Posset-drinke of Ale or Beere, take of the Cures and the Mallow leaues, then set your Posset to boyle again, and put into it a good Dish of Liquoris well bruised, one spoonfull of Anniseeds, and halfe a spoonfull of Parsleyseeds well bruised, and 4 of Sugar Candy the quantity of a small Walnut, boyle all these to the quantity of halfe a pinte or lesse, then strayne it, and at your going to bed drinke it blodwarme, putting into it a quarter of a grated Nutmeg.

An Injection for the Stone.

TAke a quart of Barley-water, and boyle therein a handfull of Mallow-leaues, and as much of Violet

leaues

ten ues till halfe the water be consumed, then put thereto 3. spoonfuls of Mel-rosarum, let the party take it as an Injection with a Hearinge.

An ealie yet approved Medicine for the Stone.

TAke a pottle of Ale and a halfe howe taken from the Chalke and beaten to powder, and a penny-worth of Rapish rootes, boyle all these together to a quart, then strain it thine and drink thereof evening and morning.

An excellent Remedy for the Cough of the Lungs, for the Liver, and for a Consumption.

TAke of Long wort 6 good handfuls, with the tops, buds and of Liverwort 5 handfuls, of Agrimony-haire a pound and a halfe, beat these 3 severally, and take of each Juice a like quantity; then mixe them together and then put thereto halfe a pound of white Sugar Candy finely beaten, put thereto also a quarter of a pinte of the best Sallet oyle you can get, shake all these into a glasse, and shake it together every day for the space of a weeke that it may Incorporate together, take a spoonfull of it every Morning fasting, and the like before dinner and before Supper, and also at other times betweene, unless you fall with a sick, and then forget all the rule, and betake it from the Furnace.

An excellent Cure for a sore Throat.

TAke Sage, Rosemary, Wild time, Isopus, red Fennell and Peny-royall of each a handfull, boyle all these in a pottle of running water till it be halfe consumed, then put into it halfe a pinte of Vinegar and a good piece of Allome, then let your sick be

boyled together till the Honey be melted to a plaister, then let the patient wash the mouth warme, and if it be for a sore Throat, take a stick of Liquorice and scrape the end of it very soft, and binde a soft rag about it, and therewith being dipped in the aboresaid water, wash the sore and it shall cleanse it, and heale it, by the grace of God.

Another for a Swoine or sore Throat, a sure remedy.

BOyle fine leaved Orelle in spring water, and gargle it warme, it is an excellent and an approved remedy.

An excellent Medicine for an Ache, swelling, Spraines, and for the strengthning of any Sinew in any part of the body.

TAke Butter unsalted, and unsalted, and sheep, of each the quantity of every quarter of a pound of each of them, put to them Bdellion, finely beaten as fine as flower a grout, mingle them together, and dip therein a piece of white linnen cloth, wring it a little, and so apply it warme to the place grieved.

For a stripe in the Eye, or an humour falne in to the eyes.

TAke a new laid Egge, make a hole in the top of it, take out the white, and beat it into a water, then take a spoonfull of the Juyce of Fenell, and put into the Egge shell, as much of the white of the Egge, and halfe as much Rose water, and a little Sugar, set it on the imbers and let it seeth, then strain it through a faire linnen cloth, and with a feather drop therof into the eye.

Another for dimme-sighted eyes.

TAke a drie ouer a pot for boiling pot, and there will be a drye water on the inner of the lid, which water keepe in a glasse,

and when you have occasion to vse it, drop a little thereof into the Eyes, and it will helpe it marvellously.

Another for watering Eyes of paines in them, or distillations that comes from the Head.

TAke a piece of rats Bese, not to thick nor to thin, steepe it all night in a wet Aqua vite, apply it to the temples of the head, till the next day without removing it all night, do this three or foure nights.

For one that vseth to Swound or faint at the heart, an excellent remedy.

TAke Rosemary, Sage, Bittony, and Pargerom, of each a handfull, stethe them in a Gallon or more of faire water, till halfe the water be consumed, then take away the Hearbes, and put to the cleer water a good pinte of Honey, then scumme it well, then put thereto an ounce of Setteare tyed in a faire linnen cloth, & let it lieth a little while, and then take it out of the said water, and put in an ounce of Galingale, foure quarters of an ounce of Nutmegs, and as much Ginger in Powder, drinke a good draught thereof morning, noone and late, for the space of five or seuen dayes together, and then it helpes perfectly.

To draw out a Splinter of Wood or Iron, or other things out of the Flesh.

DIp a tent in the Iuyce of Celendine, and put into the Wound or sore as deepe as you can, and dipe the Hearbe Celendine being stamped upon the sore with a lynnen cloth that it remove not off, this will not onely draw out the splinters, Iron, or other things out of the Flesh, but will also cure the sore.

An

An excellent remedy for one that is Broken bellyed or burst.

TAke 9 red Snayles, and them but into two tyles, so that they live not alone, so dry them in an Oven, then make them into powder, then give the quantity of that powder of one of those Snayles in a draught of white wine to the party grieved every other morning fasting, till it be all done, and let the part neither eate nor drinke for two houres after, if these first nine Snayles doe not throughly helpe, let the party begin againe in the same manner.

An excellent helpe for those that cannot hold their Water.

TAke the Bladder of a Sheepe, dry it throughly and beate it into powder, put it into foure or five spoonfuls of Vineger or water, give it the party going to bed more to drinke that cannot hold their water, and it will remedy it.

Certaine tokens of Death in a sicke Man.

IF the Fore-head of the sicke party waxe red, his Eyebrows fall downe, his nose waxe sharpe and cold, his left eye become little, the corner of his eye runne, if he turne to the wall, if his Eares be cold, if he many times gape wide, if he pull strawes or cloathes of the bed, if he picke his Nostrils often with his fingers, if he make much, being a young man, or sleepe much being an old man, these are most certaine tokens of Death.

An excellent remedy for the removing of a Wenne.

Bruse salt the Wenn, then take barnigreese, Waxe, Oyle of Eggs, Allome, and Honey, of each a like quantity, temper them well together and apply it thereto, it will both draw, dry the Wenn and heale it.

For a Dimpsy.

TAke a pinte of Wrine Ashes, eight of Eggs, a handful a quarter of an ounce of Synamon bruised, sift the Ashes, and let a pinte thereof and the bruised Synamon lye in steepe all night in a pottle of White wine, then let it run through a gelly bag twice or thrice till it run cleere, put in some Sugar, and a toste unto it, drinke thereof thrice a day, in the morning fasting, and an houre before dinner, and an houre after supper.

For one that is in a Consumption.

TAke foure ounces of shavings of Harts-horne, one ounce of the shavings of Ivory, put in a Wiskin with a Gallon of faire water, let it stand on the fire two or three houres in fusing and boyling softly close covered, then take twenty Eggs in their shells, crack their shells, and put them in a dish with Salt, and beat them with an Egge-beater, then pull them from their shells, mashing them till they be cleane, then put them in the Wiskin to the Harts-horne, and let it boyle three houres, then put in a good handful of Raisins of the Sunne stoned, chift out, ounce of Liquorice scraped and sliced, and a blade or two of Mace, boyle all these till it come to a quart of Liquor, then put in halfe a pinte of sweet Creame, five spoonfuls of Rosewater, two penyworth of Saffron powdered, boyle all

all a little while, then straine it, or run it through a gelly bag, if you please you may sweeten it as you like it, put a little Salt in it, when it is cold it will be a Jelly, you may take it cold or warme three or foure spoonfuls at a time, in the morning fasting, at noone of the clock in the afternoone, and when you go to bed. If you doe thing this too troublesome you may drink the Cures in Wooll or Silke, so you begin them a new while one is drunk the Moath or Silke as you like best, they are exceeding strengthning and will doe you great good if it please God to give blessing to it.

To make a womans Dugs little round and hard.

Let a woman that hath her Dugs or Paps over great sagging or hanging before, annoint them often with the Juyce of Savory it will drain them by, and make them little, round and hard, and seeme as the Dugs of a Maid.

For Lameneſſe in the Ioynts.

Take of your Aqua Compoſita and Oyle of Roſes, of each a like quantity, and mixe them well together, and annoint the grieved there with morning and Evening, untill he be well which will be within a little after, but rub the place with warme clothes well before.

An excellent Antidote against the Plague or Poyſon.

Take two Walnuts, two Figs, twenty leaves of Rew, and one graine of Salt, stampe them and mixe them all together, eate it in the morning fasting, and you shall be safe from the Plague or poyson that day.

An excellent Preservative against the Plague.

TAke Sage, Pearle grace, Elder leaues, and Bramble leaues, of euery a handfull, take alſo a quart of white Wine, and a good race of Ginger beaten to powder, grated, Scrape the Ginger into the Wine, and the Ginger, then ſtrain it through a cloth, take a ſpoonfull of this ſyrrop euery morning faſting, the nine dayes together, after the firſt ſpoonfull you ſhall be ſafe for twenty foure dayes, and after the ninth ſpoonfull, you ſhall be ſafe for two moneths. But if it ſhall happen that you be ſtricken ere you drinke of this, then take a ſpoonfull of the water of Wittony, with a ſpoonfull mingled altogether and drinke it, it will expell the Peſtilence, and if the ſore doe appeare, then take Sage, Rewe leaues and Elder leaues, of euery a like quantity, ſcrape them and make a plaiſter thereof, and lay it to the ſore, and it will heale it with Gods helpe.

How to breake a Plague ſore.

TAke black Snayles and leamed Beanes, Scrape them together make a plaiſter thereof and apply it to the ſore, and it will breake.

For a paine or ſwelling in the Priuy parts.

TAke of white Wine, Vineger, and Cole-dung, boyle them to a Poultis, and when it is ready, put thereto a little oyle of Roſes, and if the griefe doe proceed of a cold cauſe, put thereto ſome Camomile ſo warm and apply it hote.

Another for the Cods that are ſwolne.

BEate Camomile into Powder, Barley groats, and Bone, of each a like quantity, fry them together with a little

Capes

Sheeps suet, beate it and binde it as a plaister about the Coxe.

For the paine of the Mother.

TAke Castorium, beate it into powder, and drinke a spoonefull thereof, as some priest also in Gods Name drinketh through paine of the Spleene and griefe of the Mother.

For an Ache in the loynes, a Plaister.

TAke a good quantity of the Inner barke of Elme, boyle it in gunnes lime Water, and a plaister thereof and apply it to the place grieved, as hote as you can suffer it.

For the Ache in the Backe.

TAke Camomill and Melilote, of each a handfull, seethe them in running water till they be soft, then chop them small and put thereto a handfull of Damaske Rose leaves, then boyle all in a pinte of the Oyle of Roses, and being warmed annoynt the Back therewith Morning and Evening, then make a plaister of the Spunge and apply it to the Backe.

Another speciall good Medicine for the same.

TAke a pound of new Wax, halfe a pound of Larse pitch and Rosen, of each a quarter of a pound, Venice Turpentine, or other ordinary Turpentine two spoonfuls, white Lead halfe a pound, Sheeps suet and Neats suet, of each halfe an ounce finely chopt, boyle all these together with a pinte of Oyle Olive till it come to a salve, then spread it on the finer sort of white leather, and so apply it very warme.

An

For a Burning or Scalding.

TAke fine oyle Olive the whites of two eggs, and as much of Running water, beate them together till they be well incorporated, then annoynt the place therewith, and then lay thereon a Plaister, it shall ease the paine, and heale it.

Another being a most excellent Medicine for the same.

TAke white Poppie pil'd, boyle it in water till it be very thick, then take it from the fire, and when it is cold, if it be too thick, put to it a little Oyle Olive, when it is well incorporated together, spread it on a Linnen cloth as broad as the sore is, and apply it thereto. It will ease it, though it were scalded or burnt to the guts, if it be taken in time, and renewed twice a day, morning and evening.

An excellent help for the Piles.

BUrne Vine, or Oken Mistletoe to ashes, and put them into a Panne in a close Stove, sprinkle Vineger upon them, and let the party sit upon the Stove that he may receive the fume thereof into his fundament, do this three or foure times if need require.

Where Medicines take effect, give God the glory.

A necessary and briefe Relation of the Contagious disease of the Pestilence, with the Causes, Signes, and Cures of the same.

By W. Boraston of Salop, Practitioner in Physicke and Chyrurgerie.

PARAG. XII.

Wherein is shewed the Causes, with most certaine Preservatives against the Infection thereof.

THis contagious sickenesse called the Pestilence, is no other thing then a venome, Contagion and Ill air, which GOD out of his indignation sendeth to the life men for their transgressions, as it is written in the 28. of Deut. saying; If thou wilt not obey the voyce of the Lord thy GOD, and keepe and doe his Commandements, the Lord shall make the Pestilence to cleave unto thee. For God the Creator of all things is the chiefe ordinary Commaunder of all things created, and both hath power and commaundement to execute Punishment against unthankfulnesse, so that the Pestilence is either supernaturall, or naturall, as when

when God punisheth man, he punisheth it by diuerse creatures.

Also the pestilence supernaturall, is to be vnderstood two maner of wayes, that is to say either when God sees it wholy conuenient, or else permitteth the Deuill ouer to punish man, for he reioyceth nothing at all the more cruell Enemy both of God and man. For grieueth and repineth at mans saluing, and euermore goeth about to extirpate and rote out all mankind. Euen as the Historie of Iob testifieth. So that his power is also two-fold, viz. He either doth this office of himselfe, or else by Inchaunters or Witches, (Exodus, 7, Chap. and 8,) of whom Christ spake, Act. 3. Mark, 7.

The pestilence naturall, is also taken two maner of wayes: Then one generally from an Actuall Impression, the other, from the Microcosmus or little worlds Imagination. The pestilence of Impression, proceedeth from the Firmament of Heaven, when God punisheth man by second causes, he sets the Conjunction of Saturne and Mars, and other Starres, and Eclipses for correction, euen as a Father chastiseth his Child with the rodde. The arsenicall Sulphurious, Antimoniall, Napellosous, and Cicutosous beames of the Starres, infects the nutriment both Spirituall and Corporall. This is the generation of pestilence, proceeding from the influence Actuall.

Lastly, Parcelsus in his Booke De occultâ Philosophia, saith; That of Imagination springeth the pestilence, as is there hitherto betweene two Brothers.

Also it is reported, that a man hating the Woman loues and the pestilence together, expecting another being vnto him, infecteth him also, yea, very much more, by the intuition and earnest beholding of women, Quæ simul Menstruorum & Pestis laborant. Moreouer, by the breath breate, sweate, sauell, habitation, also garments from the Wicked. The pestilence is propagated, and creepeth from one house vnto another, and infecteth the Inhabitants thereof, so that it proceedeth of an in-

visible

...ditions, Spirituall and Actuall, or not of any Humane or Lunazonely.

Predictions and Judgements, taken from the Superiour Bodies, and Constellations of the Heavens.

Amongst all other bodies Celestiall, there are two, called Infortunate Malicious, which are Saturne and Mars, as aforesaid, by whose bad influences manifold inquisities, especially of the Pestilence arises: For Saturne through Cold, causeth Rheumes, Elephantia, &c. Mars by reason of heat, bringeth forth Feavers Pestilentiall, spitting of Blood, pleurisies and many times Cankers with, the entring of the Sunne into Aries, by long Equations of the houses and Planets, for that influence hath many combinations, there have all other influences of the whole yeare before, (except the Superiour Conjunctions of the Planets, or some great Eclipses,) then this entring of the Sunne hath strict, perfect all entrings of the Sunne into any other Signe. Therefore, you shall have to the Lord of the first house in the figure Ascendent, for he is the Lord of the Sickneſſe viz. You must consider, whether he be impedite or not. And if he be impedite, there shall be many Sicknesses according to his nature and his house, that is the first house.

As for example, be it in case that Saturne is Lord of the first house, and that Taurus Signe is in the same house, then must commonly the Sicknesse of that yeare, shall be of like nature, that is cold and dry. Now over this you must consider, whether the Lord of the first house hath any aspect with the Lord of the house of Death; to him, then must commonly the end of those Sicknesses that are cold and dry, shall be death.

Now like wise, as it is declared of the entring of the Sunne into Aries, so must it be said of the conjunction of the Sunne and Moone through all the yeare, marking every nature of the

planet being in the 8 th house. If there be any, then the sickness to those two houses aforesaid.

Also consider, whether this entring of the Sun into Aries or any of the consunctions of the Luminaries, be in the eight house or no, for then it shall be much worse. Note also, that if the Eclipse of the Lunne or Sonne be in any Angle of the Nativity of any person, or in any of the Angles of the revolution of his Nativity, then he shall suffer sickness according to the nature of the same Angle. And if the Eclipse be in Medio Cœli, he shall suffer hurt in his honor and fame. And if it be in the 7 th. house, he shall be grieved in his body, and so forth of the other houses. And it shall be the worser in case the Eclipse be in the Ascendent, especially if it be the Eclipse of the Sonne, for that is the more dangerous of the two. For inasmuch as the effect of the Eclipses of the Sonne is allotted in the space of one yere all the most fourteene in a sir. and for the most part in three monethes. But the effects of the Eclipse of the Sonne is very long or it come to passe, sometimes two yeres, as Ptolomie in his Centiloquio writeth.

The Astrologians take the judgement of the yere, by the entring of the Sonne into Aries in the first minute. And if it then happen, that all the ill Planets be in the eight house, which is the house of Death, they say, that yere shall arise Pestilence and divers other sicknesses, according to the nature and conditions of those Planets. And if the Sonne in the same entring, be under both the consunction of the Sonne, that is to say, within two, or three, or foure degrees: That yere shall be a death of pestilence Universall, and that shortly after the Consunction, especially at the comming of the Sonne and Malignants to infortunes. And as the infortunes be, the effects shall be apparent, be they more or lesse.

Furthermore, you must consider the great consunction of Saturne and Jupiter, in the 19 degree of Scorpio, as it was in the yere 1623, in the last of August, which consunction changed both our Aspis triplicity into a watery, and it was in a watery

Signe,

[illegible] corrupt [illegible] putrifying [illegible] which by and by turned to putrifaction, and thereupon ensued many pestilent and corrupt Feavers, Pestilence and Agues, as Philo-de and many other have related, the cause because the conjunction of Saturne was visible in the South above Jupiter, which Saturne is of ill influence.

Furthermore, there are assigned seaven Prognosticks, presages, or signes of the Pestilence, more common and usually observed, as hereafter follow. viz.

The first, when in a Summer day, the Weather is often changed, as in the morning like to raine, and after sunneth and cloudy, and at last, the winde turneth into the South.

The second is, when often in the time of Summer, the apes the earth usually observed, doth it seem it will raine and yet not raine, and then if it doe so continue long, it is to be feared a great Pestilence will after ensue.

The third Signe is, when there are many Flyes about the earth, for this signifieth that the ayre may be pestilent and infected.

The fourth Signe is, when the Stars doe seeme often to fall, for it is a token that the ayre is corrupted by many venemous vapours, which aforesaid.

The fift Signe is, when Comets doe seeme to fire in the ayre, as it appeareth in Spetzer, and that there happeneth before the Comet appeareth, it signifieth Bloud-shed, Warres, &c. Vnde versus.

Mors furit, urbs rapitur, fœvit mars, bella operatur,
Regnum mutatur plebs pœne fame cruciatur.

The sixt Signe is, when many Thunders and Lightnings appeareth, and especially from the South part.

The seventh is, when many Winds proceedeth from the South

South part, for they be fowle and unclenne: when those signes appeare, a great Pestilence is much to be feared, except our Lord Omnipotent avert it.

Meanes to prevent Infection, the Causes and Progresse, being already declared.

NOw shall it be directed, by what meanes every man ought to preserve himselfe from this infection. And according to the speech of David saying, that a man ought Divertere a malo, ad bonum, to turne from evill and doe good. And most humbly, Peccata sui confiteri, to confesse his sinnes; for in the time of Pestilence Penitency and Confession are to be preferred before all other sacrifices, and withall to change the place for a more ayre. But if it cannot be done conveniently, in as much as possible may be, let all causes of corruption be exhaled and stopped, and consequently generite. Also the Winde proceeding from the Meridian or South poynt, is contagious and infective naturally: Therefore in the time of the Pestilence, the Windowes on the same side the house ought to be shut, untill one of the clock in the afternoone, and let the Windowes be open towards the North-part. For the same cause, let there be no evill sents or smels, as from Stables, streets, and fields, where many carkasses corrupted and putrified may annoy you, and eyther putrified Waters, as from Sinckes and houses of Office, for Paracelsus saith; Omne putrefactum mera est venenum. And most commonly the flys they are in greatest number, where the ayre is corrupted with those annoyances; For sicut per odoretu, aromaticam cor & spus recreantur, ita ex nocivo fetore debilitantur. Therefore the house is to be kept, that no intestine ayre enter therein, especially that which is in vaults and privies, which naturally causeth putrifaction in the house or places where one sleepeth: For prevention thereof, the same house or places ought to be ayred with fires, of Wood, yelding clear flame, and withall to fumigate the rooms with these

these Hearbs and Sensables, Barberries, Juniper, Pears, Pigions, Mouse-ear, Aloes, Rue, Sorrel, and of Pigeons Bloud, let the Fumes be inhaled and taken at the mouth and Nostrils, so that it may penetrate into the inferior and inward parts.

Let all Superfluity and abounded repletions be refrained, for Avicen in 4 Canonis, saith well, Illo qui repletionem semper curat periodum & finem vitæ suæ abreviat.

Likewise, the common Bath is to be avoyded, for Modicum fermentum totam massam corrumpit. Finally, communities and concourses of people are also to be left off, as much as possible may be; least the breath of the infected be receiued. But in case they cannot be shunned, let these Remedies be used which hereafter follow.

The first Preservative.

When one ariseth in the Morning, he and he let him eate a little Rue, washt in cleane water, and sprinkled with Salt, with one or two Walnuts well cleansed. If that can not be had, let him eate some Bread or a toast intinged with Vineger, especially in a Turbid or cloudy day. Also in the time of Pestilence, it is better to stay within doores, then to goe abroad into any Towne or City, and let the house especially in the Summer, be sprinkled with Vineger, Roses, and Vine leaues, also it shall be good attendance in the day, to wash the hands with water and Vineger, and afterward to cleanse the face, and to smell unto the hands washen, as aforesaid. It shall be also a wholesome counsle as well in Summer as Winter to smell unto sowre things. And for those that are visitors of the sicke, to take a Spunge or piece of Bread steeped in Vineger, and to hold to the Nose or Mouth, for all Acetous and sowr things doe so close the powers, and passages of the humors, that no venemous ayre can enter therein, as by experience I have often found. Also if you take Rue, Wormewood, Sage, Marigolds,

quantity of a Beane, and moderately walke thereon, and doe thus every morning before you goe to your meate, during as the weakenesse continueth, and vomite your D sinke as vocation requireth to prevent the infection of the contagious ayre.

Another Preservative.

TAke Roses cleane picked of Red-white halfe an ounce, Wormwood ounce, Saffron, Treacle two drams, of Mole-Muscadock prepared one scruple, of Sea-pearle one scruple, of the syrup of Lemons as much as will make it in forme of paste made in Pills, and take thereof every morning the weight of a groat, fasting; and within one houre after, to take a little warm broth, Ale berry, or white Wine, and fall thereon three houres after, and then to be your accustomed diet.

Another.

BUt if the body be very costive and distempered therewith, then may ye use these pills in quantity as aforesaid; Every morning two houre or five hours together if need require, and prepared as thus; Take of Rhubarbe, myrrhe, of each one dram, Aloes two drams, Zedoarie halfe, Saffron, of each one scruple, Syrup of Roses solutive, as much as will suffice to make it in forme of pills, and to take them in manner as aforestated.

Another Preservative.

TAke of Sorrell roote, Scorzenera, of Treacle, of each halfe an ounce, Mole Muscadock prepared two drams, mixe them together and take thereof as much as a Nut at once, and fall thereon two houres after.

Or elle you may take of Treacle of Andromachus, and of spelbyrium, of either two drams, of confect of Roses, three drams, Bole Armoniack prepared two scruples, of the seeds or rinds of Angelica one scruple, of the seeds of Citron, halfe a dram, of the kernels of Lemons, halfe an ounce, mixe all together, and take thereof the quantity of a Hasell nut, in the morning or at any time of the day, else (if you goe into any throng of people) and fast a while after it.

There are also many other more curious medicines more costly, yet farre more powerfull in their effects, which may be had at the hands of the Chymists, as Potus Pestilentialis Paracelsi, whereof one dram being taken in the morning fasting, and to sweat thereon, is a present remedy for the Pestilence for five dayes.

Theriaca pauperum for Sulphur sublimed with Spirit of Wine, halfe a dram with Sugar thereof being taken in the morning, preserveth a man all that day from all Astrall infection.

The third preservative is, Zetecthikon Paracelsi, which being hanged about the necke, hindereth the attractive power of the Microcosmus, or little World, which is man.

The fourth, against the intuition or venemous aspects of women, mixt men or adopted. Is Chelidonia gathered in the full of the moone, and carried about one.

The fift, for them which are Nurses of the sicke, let them hold in their mouth Frankincense, and without let the infected at the same instant hold also in their mouth of the roots of Imperatoria.

The sixt, is the effonde of Hearts and Elephants blood.

The seventh with his most potent and powerfull, is Alexipharmacum Spagiricum, whereof being taken in a morning, the quantity of a Beane or lesse, with Sugar or in any other convenient liquor, hath a marvellous effect.

Another composition of the same, *R. Sulphuris lib. ß. Theriacæ ℥ß. Assæ fœtidæ ʒ. ß. Salvia contusa & infusionis.*

To this Powder adde a double quantity of the Confect of

shels of Wayberries, of white Amber halfe a quart. Take of this Powder two drams, and cast it upon coales, and make a perfume thereof daily twice or thrice.

For want of this Powder you may take the wood of Juniper, and use it in like manner, but it is nothing so good as the powder.

Rules to be observed in Common Companies.

Such things as doe rarifie and subtile the first inferior, are Saffron, Cassia Fistula, Plantan, with mirth in measure, these doe specially serve in common communities, and Companies, where quickly one is infected of another. The eyes are obscured and darkned by an infective ayre, if a man carry not the foresaid things as such likely his hand. Therefore it shall be a safe course to wash the eyes, mouth and hands oftentimes in the day, with Rosewater mixt with Vineger as aforesaid, but if both cannot be had, let Vineger alone be used. This being observed, thou mayst with more security enter into any company.

To keepe the body soluble is thought to be an effectuall remedy, if it be not laxative naturally, let it be provoked artificially by suppositors, for which purpose also serveth the Pillulæ Pestilentiales which may be had at the Apothecaries. Let there be also fire made in the house, because it much hindereth Celestiall infection, and clarifieth the ayre.

To take Treacle is also profitable and good, as well for the sicke as whole. I meane the right Venice Treacle, or Treacle of Andromachus (or Irene Treacle) if it be administred twice in a day with pure and cleere Wine, Beere, or Rosewater, in quantity of a small Beane or Pease at each time, mixt with two spoonfuls of any of the foresaid Liquors: Let Dinner be deferred until Supper, whereby the Treacle, may have its operation in the body. When thus a good messe of meate with pure Wine, drinke is to be taken eft in the day, but not much at once, because, Nimia Superabundantia putrefactionem humorum inducit.

Beware

We muſt of all hote things in meates, as Pepper and Garlick; for although Pepper purgeth the braine of Flegme, and likewiſe of Spirituall Members from Miſcons and clammy humors, yet it heateth ouermuch, and Calefaction and heate cauſeth Putrifaction.

Vitternelle is more wholſome then hote Odours or Sauours: Garlicke, although it purgeth alſo Flegme and caſteth forth euill humors, prouoketh appetite to Speake, and permitteth not any dry ayre to enter; becauſe it perfumbateth and heateth the eyes, and heateth the Head of euery one which often eateth the ſame; therefore it cannot proue agreeable: For the Peſtilence through the vſe of hot things is oftentimes augmented and increaſed. All kind of meates by ſo much eaſie they are of digeſtion, ſo much better they are. In the morning boyled meates are more to be commended, but in the euening roaſted. Brothes and Pulps are to be eſchewed, except they haue ſome pleaſant ſowernelle; for ſower meates in time of Peſtilence ſerueth to all Medicines. In like manner all fruits muſt be refrained, except thoſe of a ſower taſte, as Cherries, Pomgranats, or a little quantity of a Peare or Apple in place of Medicine, for moſt fruits commonly induceth putrifaction. As for Spices which are commonly vſed, and conuenient, are Ginger, Sinamon, Cumin, Mace and Saffron, with theſe are made ſauces for the richer ſort. The poore folkes may eate Rue, Sage, Walnuts, Parcely minced and mixed together with Vineger. Theſe doe hinder putrifaction.

Likewiſe, beware yee dread not death ouermuch, but thinke well to liue: For he that dreads ouermuch, ſhall imagine her ſæles pricking and moving therof at the cleanſing places in his owne conceit, when he ſæles nothing.

Hauing ſet downe ſundry meanes for prædention, It ſhall be conuenient to ſpeake of ſome ſignes and tokens, whereby a man may iudge whether he be infected with the Peſtilence or no, and they are theſe that follow.

The first, is great paine and headinesse in the head.

The second, when the body is inwardly affected with heate, and the outward parts cold and ready to shake, and is thirsty and dry withall.

The third is, difficulty of breathing, and that with paine.

The fourth signe is, he hath a great desire to sleepe and can hardly refraine it: Sometime want of sleepe and cannot obtaine it.

The fift is, paine and swelling in the stomacke, breaking forth with stinking sweats.

The first signe is, divers, and heavy lookes of the Eyes, seeing all things of one colour; as greene, or yellow, and the colour of the eyes are also changed.

The seaventh signe is, losse of appetite, unsavory taste, bitternesse of the mouth, lower and stinking.

The eight is, vomiting of the stomacke, and a desire to vomit, and sometime vomitting humors bitter & of divers colours.

The ninth is, the Pulse beateth swift and deepe.

The tenth is, headinesse and dulnesse in all the body, and faint, and weake limbes.

The eleaventh is, the Urine most commonly is troubled, thicke like Wasts water, and stinketh, but smell it not if you love your health; but oftentimes the water doth not shew at all, especially in the beginning of the sickenesse.

The twelfth and last signe and surest of all other is, there ariseth in the Necke, under the Arme, or the flanke a tumor, or swelling, or in some other part of the body, there appeareth a red, greenish, or blackish coloured spot: This is an apparent signe of infection with the Pestilence.

All one as by the signes and tokens aforesaid, if any one perceiveth himselfe to be infected with the venomous quality of the Pestilence, let him take of the foresaid Potus Pestilentialis Paracelsi, in quantity agreable unto the age of the Patient, that is to say, If he be above Fourteene, he may take there of at a time, halfe an ounce or a good spoonefull; But if he be of younger

ger peares, two drams, or more or leſſe according to the condition and reſpect of the Patient, and let him be well covered in his bed with cloathes, and ſweat thereon for foure or 5 houres after. Within ſixe houres after that let him take the like doſſe, and againe let him ſweat. After ſixe houres are paſt, let him take the third doſſe; eſpecially, if the Patient ſeeleth and perceiveth any punctions or pickings remaining: For which the third doſſe (God willing) all the venome will be expelled and driven forth.

For three dayes following (the venome expulſed) every morning the Patient ſhall take one doſſe of the ſaid liquor or drink, whereby nature may be corroborated and comforted. Alexipharmacum Spagiricum will performe the ſame, of which you may give unto them that are above fourteen peares one dram, but unto them that are younger halfe a dram, and that thrice in foure and twenty houres ſpace. And for three dayes one doſſe every morning in Wine, Roſe-vineger, or other appropriate waters.

And when the Apoſtumation of the Peſtilence commeth forth, a Cataplaſme of Figges, and the fruit of Alkakengie, of each a like quantity braiſed together, ſhall be applyed thereon, and it will breake it preſently; For Venenum, venenum attrahit.

And this you muſt remember, that if the Botch ariſe neere unto the heart before you ſweate, that then you apply this deſenſative unto the heart upon a fine linnen cloath thrice folded, as broad as will cover the heart, which Medicine is thus prepared.

Take of good Treacle of Andromachus, halfe a dram, red Sanders, of Terra lemnia, halfe a ſcruple, Roſe-water and of Vineger, of each as much as will ſuffice to make an Unguent, and let it be applyed as above directed.

When the Apoſtume firſt appeareth, you may (if you pleaſe) take Walnuts, or Filberdnuts, Figges and Rue beaten together, and apply it thereto.

Alſo, when the ſaid Apoſtume breaketh and the venome penetrateth,

retrately the heart, whole ſigne to perceiued by the lyne from the Center or middeſt poynt of the Apoſteme leading to the heart: Whyle then ſome of the greene plant called Vua inverſa, or Leopards bane, and apply thereto; but if it cannot be gotten greene but withered, then macerate it in Wine or Wine-ger, and apply it after the ſame ſort, and let it be repeated twice or thrice ouer: for this doth extract and drawe out the venomie mightily, the Patient being in an agony; and doe reuoke and call him back as from the Graue, and driueth many into admiration thereof.

Againſt the Symptomes of the Peſtilence.

If Conſtipations and Coſtiuenеſſe of the belly, the Patient may vſe ſome Purgative Medicine; except it be at ſuch time when the Botch or Carbuncle appeareth, or any other Sorres of the Peſtilence growing towards ripeneſſe, for if it be done, then it will contrary to nature proue her intention.

But the ſecond day after ſweating, if no Botch or ſore appeareth, then may he vſe either Senna or Rhewbarb, or the extract of either. They that haue any of the Fluxes of the bowels, called Diarhea, or Diſenteria, ioyned with the Peſtilence, morning, noone and at night, they may take halfe a ſcruple of Crocus Martis, in the extract of Acorus Luteus, to the full effecting of the cure. They that are vexed with burning heates, let them dip linnen cloathes in Roſewater vitriol, and with the iuyce of Semper viue, and apply to the pulſes, & when the ſame cloathes are dryed, let them be wet againe in the ſame liquor and applyed in like manner.

And if the Patient be very dry and thirſty, giue him of this Iulip three or foure ſpoonfuls at once, viz. Take of Roſewater, of the waters of Endiue, Buglaſſe, Sorrell, ſharpe Vineger, and of the iuyce of Lemons of each foure ounces, of Sugar one pound, boyle them a little with a gentle fire, and when it is cold,

giue

give thereof to drinke three or 4 ſpoonfuls at once. Or elſe, take of the waters of Roſes and of Buglaſſe, of each three ounces, of the Syrrup of Endive and Lemons, of each two ounces, of the Oyle of Vitriol one ſcruple, mixe them, and take them as aforeſaid. If the Patient cannot ſleepe, if after vomiting Bezoardicks, and other meanes fit to evacuate groſſe humours, a man may give the Patient Laudanum Paracelſi, three graines thereof in Cardus Benedictus water, or for want thereof the Temples of the Patient may be annoynted with this Oynt ment. Take of Vnguentum Populionis, of Vnguentum Roſarum, of Vnguentum Alabaſtrinum, of each halfe an ounce, of the Oyles of Violets and of water Lillies, of either two drams, of Opium one ſcruple or two, firſt diſſolved in Roſe water, and then together mixed; annoynting the Temples therewith will both cauſe ſleepe and ſtay raging. Or if you will you may doe this.

Take of the Syrrup of Violets, of the Syrrup of Lemons, of the Syrrup of Poppie, of each one ounce, of Diaſcordium three drams, let them be mingled together, and give thereof ſometime to the Patient to drinke for the foreſaid purpoſes.

If through the heate of the ſtomack, the Mouth, Throate and Tongue be hot, dry and furred. Take French Barly, Sinckfoyle, Violet and Strawberry leaves of each one handfull, of Woodbine and Columbine leaves, halfe an handfull: Boyle all theſe in a quart of faire water, and to the ſame Liquor ſtrained put thereto of Diamoron and of Mel roſarum, of either two ounces, of the Oyle of Sulphur as much as will a little ſharpen it, and let the Patient with ſome of the ſame liquor warmed, gargarize and waſh his Mouth, Tongue and Throat.

Of Fleubotomie.

FLeubotomie may be uſed once in a moneth, except age or any other cauſe prohibite it, as in women with Child, or on them that are brought low by ſickneſſe, or on them that are ſubject

subiect to any flure of the Belly, or on them which are already infected with the Pestilence, and the Botch or Sore groweth towards ripenesse.

Let Blas-letting be done vpon the Vayne Basilica, whether it be in the right or left Arme, before the eate of Drinke, and after the opening of the same let the Patient be secure, merry, and chearefull, and to drinke Wine or Beere, but alwayes temperately. Neither is it lawfull nor conuenient to sleepe the same day that the Vayne is opened, if any subiect himselfe infected with an Impostume, then let him altogether refraine sleepe and preuent it by walking, for in sleepe, heate inwardly induceth the Venome vnto the Heart, and other Spirituall Members, in such sort, that scarce any Beards may redeme the same venome vnto its former estate, which thing happeneth not, as long as a man is in motion.

But it may be, some men will aske, of whom is sleepe to be auoyded? What if he would haue a continuall sleepe? To this I briefly answer, that in the time of Pestilence, if any haue an appetite to sleepe presently after he haue eaten any thing, then such desires ought to be hindered for a space, either in the Garden or Fields for an houre, and then with naturall sleepe the body may haue for one houre its naturall refection and rest.

Therefore Avicen saith, That if a man will sleepe, he ought to drinke a good draught before his sleeping, because in sleepe he attracteth and draweth many humours, and those euill humours are repelled by the humour of a good draught: But againe, if a man shall aske, when a man is infected how he ought to know it. To this I say and answer, that a man that is infected, the same day he shall not eate much, because he is repleat with euill humours, and presently after Dinner he hath a desire to sleepe, and perceiueth a great heate with coldnesse, he hath great paine with coldnesse and hath great paine in the former part of the head, but all these are put away by mouing hither and thither, and for to walke he is not able by reason of ouermuch vnwieldinesse and sluggishnesse of body, for a man infected

fected hath al waies a desire to sleepe, because the venome inter-mixed doth perturbate and trouble the spirits vitall, so that it al-waies tendeth to rest. By these signes and all others before re-hearsed, a man may al-waies perceive himselfe to be infected. If he will not giue credit vnto it, let him make tryall for halfe a dayes space, and presently he shall take the Apostume vnder his Armes or about the groine, or lie about the Eares. Therefore the chie-fest remedy is, if a man perceive all these tokens in the time of Pestilence, that he shall not sleepe as I haue said before, for as by the reasons before also alleaged it is manifest, that in sleepe the Spirits vitall doth rest, but the venome is scattered, through the membrands from one place vnto another, as I haue often obserued. This being truly marked, when a man findeth him-selfe infected, as soone as possible may be, let him let blood in as ample manner that he almost faint thereon; for the taking of small quantity of blood stirreth vp the venomous quality more forcibly. If a man will not cut many veines at once, then he shall suffer to goe ouer the same veine incised as before said, a-new vnto the extirpation and raging of the Blood.

Also first that is let blood, whether he be infected or not, he must also shunne sleepe the whole day ouer till midnight. And minutes in the same part of the body that the Apostume shall appeare, shall be made the incision of a veyne.

As for Example.

If the Apostume shall appeare vnder the right Arme, Phle-botomie shall be made in the middle part of the same Arme, from the veyne Mediana, that is vnder the left arme the Apostume the worth Celsie, then must you open the Mediana, as afore-said, in the same Arme, by the Hepatica, that is to say; in the veyne about the middle finger. If the Impostume be about the Groyn, let a veyne be opened in the Foot, about the Heele on the same side. If the Apostume be in the Neck, Phlebotomize the Cepha-lica, about the Thumbe in the hand of the same side, or the Me-

diana of the same Arme, or in the hand on the same side about the lesser finger. If it shall appeare about the the Eare: incise the Cephalica on the same side, or the veyne which is set betwene the fore finger and the thumbe, least many venemous vapours invade the braine. Or the veyne which is about the lesser finger, or about the Article, which of Physitians is called Basilica. If the tumour shall appeare about the shoulder blades, heart and Throat: use scarifications with application of Ventosits, And first let blood on the Median. If the Apostume appeare on the backe, open the veyne called Vena Magna. And all these may be let blood, if a man have not slept before the knowledge of the Apostumation: But if he take such Apostumations after sleeping, then bleeding ought to be made on the contrary part, as if the Apostume appeared in the right arme, the Basilica or Liver veyne, or Mediana in the left arme, shall be opened.

And if the Apostume sheweth under the right arme, let it be as it is spoken of the left arme, and so of other places in which the Apostumation appeareth, and whensoever blood-letting is to be used, let it be always done in opposite manner: And if he that have bene let blood be very weake, then may he sleepe after the midst of the day, and before the midst of the day, he ought to be in continuall motion, either riding or moderately walking.

And if afterward, the Watch increaseth feare not: For it is a token, that nature putteth out the venemous quality, and restoreth a man to soundnesse, then may you apply such remedies thereto as is above mentioned.

And if any there be, that shall receive benefit and recovery by these directions; Firstly give thankes to God that hath created Medicine of the Earth to heale his people: and secondly, pray for me a sinner, the writer of this little Treatise, for to that intent I take the paines.

A

A Medicine for the Plague, or for ſickneſſe of the Soule.

TAke a quart of Repentance of Ninevie, and put thereto both your handfuls of fervent Faith in Chriſts Blood, with as much Hope and Charity, of the pureſt you can get in Gods ſhop; a little quantity of each, and put it into the veſſell of a cleare Conſcience and let it boyle well in the fire of Love; ſo long till thou ſeeſt (by the Eye of Faith) the blacke ſcume of the love of this World ſtinke in thy ſtomacke: then ſkim it cleane with the ſpoone of faithfull Prayers: that done, put in the powder of Patience, and take the Immaculate death of CHRISTS pure Innocencie, and ſtraine all together through it, into Chriſts Cup: then drinke it burning hote betimes next thy Heart: this done, reſt from the beaſtly Converſation uſed in times paſt, upon the Bed of Chriſts pure Innocency, and cover thee warme, with as many clothes of Amendment of life, as God ſhall ſtrengthen thee to beare, that thou mayſt ſweate out all the vile poyſon of Covetouſneſſe, Idolatry, and the participation thereof, with all kinde of Whoredome, beggerly Pride, Oppreſſion, Extortion, Uſury, Prodigality, Swearing, Lying, and Slandering, Envying, Wrath, Sedition, Hereſie, Theft, ſpurther, Drunkenneſſe, Gluttony, Sloth, with ſuch like, ſweat cleane out of thy Heart, thy Head, thy Bones, and thy Body: with all the other powers or parts of thee: and ever waſh thy Heart, and Eyes, with pure Humility, mixed with the Feare of God, and lay the ſweet Camomill of good Converſation hard to thy Noſe, leaſt thou ſhouldſt ſmell more

[illegible]

Prayers

O Eternall God, and most sure comfort and consolation in all afflictions, look graciously upon the great troubles oppressed with many, lately and present persecution, preparing to be repentant sinners, and vouchsafe to receive the unfeigned confession of their sins, through the precious goodness, most humbly we beseech thee, have respect to our deadly diseases, & purge them with that hyssope of thy most precious blood, that we may be made cleane and found in thy sight, to receive thy heartily satisfaction of our sinnes, and to rest with thy holy Congregation, and heavenly Fellowship in thy glorious and everlasting Kingdome, already purchased for us. Amen.

FINIS.

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PART. XII.

Being a Treatise of the Pestilence, by W. B.

FINIS.

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